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REMINISCENCES OF NORTH CAROLINA,

By His Eminence James Cardinal Gibbons.

Cardinal's House, Baltimore, Md., February, 1891.

Gentlemen and Friends of the United States Catholic Historical Society of New York:

Having been invited through your Secretary, Mr. Marc F. Vallette, to furnish some matter of interest to your admirable Society, and taking up the subject of North Carolina, as suggested by Dr. John Gilmary Shea, it is a source of pleasure to me to give the following hasty sketch, embodying some Reminiscences of Catholicity in that state.

In calling up memories of my labors in that Vicariate, as its first Vicar Apostolic, I am carried back to the early years of my Episcopacy, nearly a quarter of a century ago. My mind reverts to scenes there as dear to my heart as a first-love, to scenes in fields of labor rich with spiritual harvests.

It was in the Second Council of Baltimore, held A. D. 1866, and presided over by the zealous Mt. Rev. Dr. Martin J. Spalding, D. D., Archbishop of Baltimore, as Apostolic Delegate, that North Carolina was proposed to the Holy See for a Vicariate. The National Council, naturally enough, took into warm consideration the religious state of the South; for its people had just emerged from the horrors of a civil war, and were in a condition of mind and heart to welcome the consolations of religion.

After a period of more than twenty years I am more than ever convinced, that the erection of the Vicariate of North Carolina was a special direction of the Holy Ghost—that the

time had come when the God of all consolation was to pour out his graces on the souls of men, enlightening their minds with the light of the true faith. The Southern people had been in a measure prepared. For in the late war almost the entire male population of the South had been marshalled into armies (North Carolina furnished 50,000 men,) which, in camp and field and hospital, were enabled to behold the Catholic Church in her most beautiful form of divine Charity. Many of these soldiers who had been taught to hate the Church, were won by the exhibition of her charity. They returned to their homes with sentiments of respect and reverence, and prepared somewhat to receive instruction at the hands of the priests.

Having been consecrated Vicar Apostolic of North Carolina, I at once painfully experienced the poverty and isolation of the charge. Humanly speaking, I felt myself sent out alone to a strange country among strangers, to a state where few Catholics were to be found, where there was little or no immigration, and none to be expected. My clergy numbered but two priests, the Rev. Mark S. Gross and the Rev. Lawrence P. O'Connell. I could only say to myself and to them; "*Deus providebit.*" In the Vicariate everything had to be created. Missionary priests had to be procured (and they were not to be had for the asking for North Carolina;) schools to be established; missions organized, and the people at large instructed in the principles of the Catholic Faith. In the midst of these difficulties I realized the worth of the admirable "Society for the Propagation of the Faith," which annually remitted me pecuniary aid for the work of the Vicariate. I can scarcely see how the work could have gone on without such aid. The certainty of the annuity was a relief to my mind, whilst it gave a stimulus to fresh undertakings as well for the conversion of the people, as for the preservation of the faith among the few.

I was warmly encouraged in my trying vocation by His Grace, my dear friend, Archbishop Spalding, who promised to aid me in my difficulties, and I was also indebted to the late Rt. Rev. Bishop Patrick N. Lynch for the services of the

Rev. H. P. Northrop (now the Bishop of Charleston,) who lived in Newberne, and who attended, for the most part at his own expense, many missions.

At the time of my taking charge it was estimated that there were not more than eight hundred Catholic souls in the state, scattered amidst a population of fourteen hundred thousand Protestants. North Carolina has about the same extent of territory as England. This was the wide field which myself and three priests were to travel over, ministering to the spiritual wants of the widely separated Catholics, preaching in season and out of season, in Church, house, Meeting House, Masonic Lodge, Lecture Halls, and in open air, to large congregations, curious to hear a Roman Catholic divine.

I was not, however, the first bishop in the field. A great man had gone before me, the learned and eloquent Bishop England, whose diocese embraced the states of Georgia and the two Carolinas. The most remote Catholic settlements received his episcopal visitation. He was preeminently the pioneer bishop of the Southern states. His example, in sustaining every labor of mind and body, edified and supported me in my charge. In a region eminently Protestant he championed the Faith with tact and power. None could stand before him. The most learned felt honored, even in defeat by Bishop England. His talents and attainments were truly great; but more admirable far was his apostolic zeal for the conversion of souls. It inspired him to disregard all labor, to endure every trial.

I set out for my Vicariate in company with Archbishop Spalding. His Grace was full of hope for the conversion of the Southern people a hope not quite disappointed in his day, and to whose more complete fulfilment influences are now leading. Our party arrived in Wilmington N. C. on Friday evening October 30th, 1868. We were met at the depot by the Rev. M. S. Gross in company with a Catholic delegation. His Grace, the Archbishop, and myself, and the Rev. B. J. McManus, of Baltimore, were escorted to the home of Col. F. W. Kerchner, the most prominent Catholic of the city, who entertained us for the night. My little flock welcomed us

with sentiments of the greatest joy; and I reciprocated the warm attachment then displayed, and ever afterwards entertained, by the Catholics of Wilmington. Mgr. James A. Corcoran had been their devoted pastor for years, but had just then left for Europe, to take part, with other eminent theologians, in preparing for the Vatican Council. The company present at my installation was His Grace, Archbishop Spalding, the Rev. Dr. T. Birmingham V. G., and the Rev. Dr. J. J. O'Connell (both of the Charleston Diocese,) Rev. H. T. Northrop, Rev J P. O'Connell, and the Rev. M. S. Gross. I remember that the audience, composed of the most intellectual people of the town, was large and most respectful. The Catholic congregation numbered about four hundred souls. His Grace did honor to his pulpit reputation by a discourse of an hour's duration on the unity of the Church. I preached at Vespers on the Communion of the Saints, the Feast of the day.

I remember, on the Saturday after my arrival, witnessing, from the porch of Col. Kerchner's residence, a political torch-light procession of colored people. I learned that this element was the leading political factor in the state, as it was, at the time, in the South generally. While right thinking men are ready to accord to the colored citizen all to which he is fairly entitled, yet to give him control over a highly intellectual and intricate civilization, in creating which he had borne no essential part, and for conducting which his antecedents had manifestly unfitted him, would be hurtful to the country as well as to himself.

After the departure of the Archbishop and Father McManus I was left to feel the loneliness of my situation, more trying than its material poverty. My sole clerical companion in Wilmington was the Rev. M. S. Gross. Our accommodations here (we had no house) consisted of two small bed-rooms and two other small rooms, one for an office and the other for a library, attached to the rear of the little church. But my work ahead left no leisure to breed home-sickness. Everything had to be started; missions inaugurated, schools established, priests to be had, conversions

to be made. The last item was the first great work, one which called for extensive travelling, and much elementary preaching. I started out, with Father Northrop, to visit Newberne, and his district of a hundred miles and more in extent. At Newberne we found a congregation of seventy-five souls. Prominent among them was the Hon. Judge Mathias Manly, son-in-law to Judge Gaston. It is asserted sometimes, by the enemies of the Church, that a good Catholic cannot be a good American citizen. Gaston disproves so wanton and gratuitous an assertion. He was the best citizen and the most learned judge North Carolina ever had. Permit me here a moment's digression, to say a word in reference to this renowned Carolinian. There is no man whose memory is more tenderly enshrined in the hearts of the people of North Carolina than that of Judge Gaston. His name is a household word in every town and hamlet throughout the old North State. His parents were married in Newberne about 120 years ago. His mother was a pious English Catholic lady. His father warmly espoused the cause of American Independence, and on that account he was an object of special hatred to the British and the Tories. When the English, aided by Tories, made an attack on Newberne in 1781, the first object of their assault was the elder Gaston, who, with his wife and two little children, fled to the river in hopes of escaping from his pursuers. He jumped into a boat, leaving his wife and children on the shore. His trembling wife fell on her knees and begged the soldiers to spare the life of her husband, and not make her a widow and her children orphans. But, heedless of her entreaties, they fired over her head, and slew him before her eyes and those of his children. Hence it was afterwards beautifully said of young Gaston that "he was baptized to liberty in his father's blood."

From that moment Mrs. Gaston spaired no pains in the religious and moral training of her children. She was then perhaps the only Catholic lady in Newberne. Her son lived to fill one of the highest positions in the state, that of Judge

of the Supreme Court of North Carolina, to which he was elected in 1834.

Up to the year 1835, a clause remained in the constitution of North Carolina, forbidding a Catholic to hold certain important offices of trust. Judge Gaston was a member of the Convention which that year framed a new state Constitution. He delivered a speech in favor of Catholic emancipation, which, for theological learning, soundness of argument, consummate tact, and sublime eloquence,has seldom been equalled in the halls of legislation. By that speech, unaided and alone, he struck the fetters off the feet of his Catholic brethren, and established religious liberty in North Carolina.

Judge Gaston was always fond of referring to his mother, and he attributed to her not only the heritage of his faith, but also those high moral qualities which endeared him to his fellow citizens.

From Newberne, accompanied by Father Northrop, we visited the distant out-missions, preaching and administering confirmation at various posts. Our visits seemed to cheer the faith of every household. At Newberne I learned, with grateful feelings of the daring and timely intereference of a Capt. McNamara, of the Federal Army, whereby a Catholic Church was saved from desecration. Riding past the edifice and observing a body of persons about its door and apparently in charge of it, he asked their business.

"We have occupied this church for school purposes," said one of them, advancing and speaking for the rest.

"Where is your authority?" demanded the Captain.

"Our authority," the school-mistress replied, "is that of the United States Government and of Jesus Christ."

"Well," rejoined the Captain, "that is pretty good authority; but, as a Federal Officer, I am wont to obey *written* instructions. Can you show papers from the sources you have mentioned?

The teacher stood silent and crest-fallen, when the Captain added:

"As you can't produce the papers my order is that you

vacate this Church at once; and enter it no more for such purposes."

From Newberne we visited Edenton, where we found a large brick church, built altogether through the untiring efforts of a resident Catholic lady, who solicited aid for the purpose. Here we met the distinguished family of Judge Moore, at the time late converts to the faith. We had travelled hundreds of miles and the Catholics were few and distant. Yet I could not but remark the number of very distinguished persons whom God had raised up as so many lights in the land to honor, to declare, and to spread the Catholic Faith. These distinguished Catholics drew the attention of the people to the Church and inclined them to study its doctrines.

A few months later I made my visitation to Western North Carolina, reaching first the City of Charlotte, whose Rector was the Rev. Lawrence P. O'Connell.* He was a veteran in the service, a well-tried, faithful self-sacrificing priest, whom I appointed my Vicar General. He had served as a Chaplain in the army of Virginia. Not merely content to minister to the spiritual wants of Charlotte, Father O'Connell, though infirm from rheumatism, visited out-missions, and labored zealously for the conversion of the country people. He had, near the town of Concord, a whole congregation composed exclusively of converts. It was a Lutheran settlement, and a people whose ancestors were German. It happened that the Lutheran minister delivered a violent tirade in his Church against the doctrine of the Real Presence. A member present was roused to investigate the subject. His reading led him finally, by the grace of God, to abjure Lutheranism, and to embrace the Catholic Faith. The spirit of truth seemed to pour itself out on the hearts of the people. Religious investigation became wide-spread, and family after family were received into the fold of the Church. These people, like many others in North Carolina simple, sincere, and religious were those other sheep spoken of by our Lord whom He would

*Very Rev. Father O'Connell died since this paper was written.

bring into His fold. Rev. Father O'Connell was kept busy instructing and baptizing the people of that district, who shortly afterwards erected a church.

Visiting Salisbury, I became the guest of the Fisher family, and confirmed the two daughters of Colonel Charles Fisher, a gallant Southern Soldier, killed in the battle of Bull Run. The family had become converts. I found myself, a Catholic Bishop, occupying the very same room in Col. Fisher's residence, formerly given to Bishop Ives, when he was the Protestant Episcopal Bishop of North Carolina. The Fisher family is one of the oldest and most intellectual in the State. The eldest daughter, Frances, is the southern writer known as *Christian Reid.* The family had been Episcopalian. Salisbury has now a Catholic congregation, school-house and church. In my visitations I could not but remark, how many Catholic families, single or in groups of two or three, were settled over the state. Whilst I saw in this isolation a danger to themselves (that is, to their faith,) yet I saw also how they were a means for the enlightenment of others. Their homes became little centres of Catholicity all over the state. The few zealous priests regularly visited them, sustaining and encouraging the Catholics, and helping on the work of conversion. Books of religious instruction were in great demand. They supplemented the work of preaching. The great Bishop England, on his first visit to a mission, little or great, began to form a library for the diffusion of Catholic truth among the people. This medium of conversion I fully recognized. A good book is a powerful ally. The sermons, preached in the missions to audiences almost exclusively non-Catholic, were particularly prepared for them, and aimed entirely at their conversion. Hence, they were partly moral and partly doctrinal appeals to the heart and mind in the interest of truth that can save the soul. At the urgent instance of Father Gross I wrote then "*The Faith of our Fathers.*" Catholicity made such advancement, by way of conversions, that places which had but one or two families, and some that had none, are now

Catholic mission centres, with their congregations, church and schools.

It was while I was absent in Europe at the Vatican Council, in 1870, that a letter came through the post, addressed "To any Catholic Priest of Wilmington, N. C." The Rev. Father Gross received the letter, which was one of inquiry about the doctrines of the Catholic Church, and from Dr. J. C. Monk. A correspondence was opened between us after my return from Rome. I recommended certain Catholic books. Dr. Monk procured these, and, having more fully instructed himself and family in the faith, he with his household were all received into the Church. He came to Wilmington, after a journey of nearly a hundred miles, by private conveyance and railway, to make a profession of faith. I baptized the family, and learned with the deepest interest of the circumstances that had led to his conversion, and of his hopes in regard to the community in which he had lived all his life as a prominent physician.

"None of the Protestant denominations," said he, "could satisfy me. Tneir modern origin, their contradiction of one another, their diverse constructions of the Bible, made me lose faith in Protestantism. I was casting about for the one true Church, when by chance (as we say) I came upon a sermon on "The True Church," delivered by Archbishop McCloskey, and printed in the New York Herald. The truth came to me on the wings of the Press. The sermon was a light from Heaven. It led me to find the Church of Christ in the Catholic Church. Furthermore, the books of instruction plainly showed me that it is the Catholic Church only which delivers all the truths of the Bible to be believed. I found the whole truth in Her."

This was a very remarkable conversion. The finger of God was here. Nor was this conversion to be barren of results. Dr. Monk returned home, after receiving my promise of a visit to his family. In due time the Rev. Father Gross visited Newton Grove, and to a great throng in the open air preached on the true faith. From that time an earnest inquiry into the tenets of the Catholic Church sprang up

among the people. Dr. Monk was a providential man for the diffusion of the faith. He was highiy respected, and, as a physician, had access to every family in all that region. His zeal to enlighten the people was surpassed only by his solid piety and good example. Possessed of means, he liberally aided in every way for the spread of the faith. A few months later I redeemed my promise by a visit to Newton Grove. The trip came near imperilling my life. I remember it was the month of March. The day of my departure opened with difficulties. The railway train left very early in the morning. Rising at four o'clock, I found the weather cold and rainy. The carriage failing to call for me, I was compelled, with the help of a boy, to carry my large heavy valise, packed with mission articles, then the distance of a mile to the depot. As I travelled northward, the rain became a furious storm of sleet and snow. Reaching the station, I found the brother of Dr. Monk, who had come to meet me, and on horseback, too, with axe in hand, to cut our way through the forests. For the sleet and snow had covered the country, and bowed to the earth, and in many places, across our course, the pine saplings that grew in dense bodies up to the margin of the road. A neighbor was with him to take me in his buggy. We started. It was a journey to be remembered—a journey of twenty-one miles in the teeth of wind, rain, sleet and snow. After a short exposure I was all but frozen by the violence of the storm and the intense cold. We had ridden a number of miles when, to my delight, my friend drew rein at his own house. I entered the hospitable door, and the change was most grateful—from cold and misery to warmth and comfort.

In a few moments the good housewife had brought in a hot bath for my frozen feet, and the husband a supplement in the way of a hot drink. The generous hospitality restored, in a very short time, my almost perished frame. They were both strangers, yet the closest friends could not have treated me more kindly. I remained for dinner, and, as the weather became clear, we proceeded on our journey. Next morning being Sunday, I celebrated Holy Mass in Dr. Monk's house,

and preached there, later in the day, to an earnest audience. The religious interest was profound. It promised to become, as it truly did, a religious movement of the whole district towards the Catholic Church.

Regular appointments were made for a visit by the priest; and, in a short time, the brother of Dr. Monk, with his family, embraced the Catholic faith. The congregations that met on the occasion of the priest's visits to Newton Grove were so large that it became necessary to erect a temporary structure of rough boards for their accommodation.

This Tabernacle answered admirably for the services, which were arranged to suit the primitive state of affairs in that section. The priest appeared in the rostrum in his secular dress, and, after prayer and reading of the Scriptures, delivered a long instruction on the Catholic Church or some one of its doctrines. The preaching, directed at the conversion of the people, was necessarily simple in its character, historical and didactic. Catechisms and books of instruction were freely distributed after the sermons. An attractive feature of these services was the singing, by select voices, of beautiful hymns. In the beginning, the Holy Mass, even on Sunday, was celebrated privately. Strange that in the 19th century the exclusive discipline of the Holy mysteries, insisted on by the primitive Church, should be found necessary. Yet so it was. It was absolutely necessary first to instruct the people in the doctrines of the faith, before the "mysteries of the Church," with their holy ceremony and strange ritual, could be fitly and profitably celebrated in their presence. The priest, at regular intervals, visited the people, and made use of books and the zeal of the converts in spreading the truth.

Opposition, however, was encountered. A crusade of petty persecution was inaugurated by the Protestant preachers. Joint meetings were held, *revivals* and *conferences*, wherein such coarse misrepresentation and abuse were poured forth, as to displease the honest country folk attending, and to hurt seriously the influence of the preachers. In vain were the people advised against and forbidden to attend the Catholic

services. They came in greater numbers and more eager still, to compare the statements of the Protestant preachers with the instructions to be found in the sermons of the priest and in the Catholic books and catechisms.

The Catholic movement daily gathered strength by the accession of the most respectable families in the vicinity. Within a short time the number of conversions warranted the erection of a church and school-house. On their completion this apostolic mission became firmly established, and continues to prosper. Up to date some two hundred souls have been baptized.

This is but one of the several missions that have sprung up in the Vicariate. Another somewhat similar was started by three brothers, Irish peddlers, who settled in the interior. The priest was engaged to go a distance of eighty miles, to baptize their children. Strange! These Catholic men could not read, yet they became the founders of a mission. Their families, after proper instruction, were baptized and received into the Fold. The country people of the neighborhood were assembled and instructed; and, finally, the Church of the Good Shepherd was built. A Catholic school here rooted the faith in the hearts of the children.

One of the missionaries from this mission went still further into the interior and visited the "classic" precinct of Chinquepin, a village in the dark pineries of North Carolina, where live a most primitive people, blissfully ignorant of the outside world. Here he met an old Irish woman that had not seen a priest for forty-five years. Her faith, she said, was still as fresh as the sod of her native home, and her prayers, embalmed in the old Irish tongue, were never forgotten or omitted. It seems that the faith had been brought to Chinquepin by a convert lady, who advised the Rev. Father of the presence of this good old Irish soul in the back-woods. Chinquepin grew into a mission of converts, with chapel and school.

After my translation to the See of Richmond, there was inaugurated in Wilmington a mission-house. Three priests, the Rev. Fathers Gross, Moore and Wright, made the force.

Each one in his turn travelled a distance of nearly three hundred miles, giving a month to the out-missions. Another, at the same time, visited the families of the less distant places; whilst the third served the flock at home. The change of life and scene and labor was most agreeable. The missionaries, too, by living together, gave support and comfort to each other.

I remember another instance of a remarkable conversion. I was called on in Wilmington to marry a convert lady to a farmer, who proved to be a Baptist deacon. This lady, on going to her new home, succeeded, by God's grace, in enlightening her Protestant husband. He embraced the Catholic faith, and became its zealous promoter, being the founder of St. Peter's mission and school.

I recall, with grateful memory, the faithful and efficient service, on the eastern missions, of the Rev. J. J. Reilly, and that of the Rev. James B. White at Wilmington, and also at Raleigh, where he secured a most valuable church property at a cost of nearly thirty thousand dollars, all of which money he obtained himself, at home and abroad, by long and persistent effort.

I could not but recognize that what artillery is in warfare, schools and colleges, under the direction of religious men and women, would be in the Vicariate. It was a day of rejoicing, therefore, when I brought to Wilmington in 1869, a colony of Sisters of Mercy from the Mother-house at Charleston, South Carolina. This congregation of Sisters had been established by Bishop England, who gave them the rule of St. Vincent, and the religious dress of Mother Seton. They knew the South from an experience of fifty years in teaching its children. I considered that these Sisters would understand the people and bear up under our peculiar difficulties. The move was successful. The colony increased in numbers and usefulness, and founded convent schools at Wilmington, Hickory and Charlotte.

A good general, in order to make a strong stand in the country he designs to hold, sets about establishing a well garrisoned fort. Spiritually, I regarded in this light, the foun-

dation in North Carolina of a Benedictine Abbey. I gave the matter serious reflection and awaited the opportunity. Kind Providence granted my wishes. It was in 1873, that the Rev. Dr. J. J. O'Connell, who had retired after the war to his extensive farm near Charlotte, whence he attended the country missions, favorably discussed with me the foundation of a Benedictine College. I at once besought the Ven. Rt. Rev. Arch Abbot Wimmer, of St. Vincent's Abbey, Pa., for a colony for the Vicariate. Just at that time a similar petition had been sent in, seeking a colony for a far more favored diocese. It was the true spirit of God in this venerable servant, that moved him to choose the poorer Vicariate of North Carolina. The colony was sent to me.

It was Abbot Wimmer's child from the beginning. To make this colony in North Carolina a success, nothing was spared, neither money, nor talent, nor subjects. The Rev. Dr. O'Connell having entered into an agreement for the transfer of his estate of five hundred acres for the establishment of a Priory and College, the Benedictine Fathers and Brothers duly arrived and took possession. The pioneer Prior was the Ven. Fr. Herman Wolf O. S. B., formerly a Lutheran minister. He served three years. His able successor was the Rev. Placidus Pilz O. S B., who erected, under many difficulties, a commodious brick building, an important addition to the humble frame structure of Father Wolf. For years the North Carolina Benedictine foundation struggled on under every difficulty. Its patronage had been so small, expenses so great, and the conviction of complete failure entertained by so many, that the question of its further support became a topic of discussion in the Chapter of the Abbey in Pennsylvania. But Abbot Wimmer did not despair. To him the cross was the sign of ultimate and permanent triumph.

At this juncture a number of Benedictines (of St. Vincent's Abbey,) young and full of zeal, volunteered to go to North Carolina, if allowed to take with them an abbot of their own choice. Abbot Wimmer considered that should the North Carolina priory be erected into an abbey, it might rise out of its difficulties and prove a success. The Chapter, therefore,

accepted the offer, and elected and sent forth the Rev. Father Leo Haid O. S. B., with his volunteers. Rome having confirmed the action, Father Haid in the Pro-Cathedral in Charleston, South Carolina, Nov. 26th 1885 was consecrated, by Bishop Northrop, Abbot of Mary–Help Abbey, North Carolina. At the time I was absent in Rome.

Under the zealous administration of its new head St. Mary's College received another life. In a short time the number of students had so grown that it became necessary to erect two extensive additional buildings. God's blessing rested signally on the College and the new Abbey. Those who had loudly condemned the movement as a foregone failure, were now vigorous in its praise. Abbot Haid gave a wise and successful administration, and made himself worthy of higher honors. In the council of the Rt. Rev. Bishops of the Province he was chosen Vicar Apostolic of North Carolina. The Holy See having confirmed the choice, in 1887, in the Cathedral at Baltimore, he was consecrated to his high office.

A visit which I made the same year to Mary–Help Abbey, is one of my most pleasing North Carolina reminiscences. What a change had taken place! On the site of the frame tavern, a hundred years old and of revolutionary fame, that had served as the first shelter for the Benedictine Fathers, now stood several commodious brick buildings. In the midst of a wilderness had sprung up an Abbey and College, a House of Prayer and Learning, and centre of missionary zeal. The broad acres around were tilled by the brotherhood, those religious men, whose forefathers in the faith had taught the best art of husbandry to the nations of Europe. I regarded this Abbey with unbounded satisfaction. In its seminary I beheld the nursing mother of a native Southern clergy. In the College attached, Southern youth were offered a seat of learning where they could receive thorough christian education. My intimate knowledge of the poverty of the past made me keenly relish the richness of this spiritual foundation. In my judgment, it is most intimately related to the best interests of Catholicity in the south land.

With me, as first Vicar Apostolic of North Carolina, the primary difficulty was *to get* a missionary priest, the second to support him, the third to provide for his spiritual comfort. For he must needs go forth alone to his distant work; and few of them had a home of their own; none, a community to which to return. But now I recognized that the Benedictine Abbey would remedy these difficulties.

I saw, too, in it the hand of God for the conversion of the people. His Providence, in the line of great works, is ever the same. In the past the main instrument for the conversion of nations (England, Germany, and Italy, especially) was the Benedictine order. The advent of the Benedictines will aid in the conversion of the South. During my visit I learned that a number of candidates, both for the priesthood and for the order, had presented themselves.

The work on the Southern missions is humble and laborious, entailing many sacrifices. Bnt the faithful missionary is discharging the first duty of his calling (the endeavor to win souls,) and giving to his Divine Master the sincerest proof of his love.

In closing this hasty sketch let me emphasize my indebtness to the Very Rev. Mark S. Gross. He was ordained in 1868 for the dicoese of Baltimore; but, immediately after ordination, volunteered his services for mission work in North Carolina. He was my *fidus Achates*, ready for every good work, and loved and honored wherever known.

J. CARD. GIBBONS,
ARCHBISHOP OF BALTIMORE.

Baltimore, Feb. 18th, 1891.

THE SURRATT CASE.

A True Statement of Facts concerning this Notable Case.

By Rev. J. A. Walter. Read before the United States Catholic Historical Society, May 25th, 1891.

Among the open letters of last April number of the "Century," I find one referring to the priest who attended Mrs. Mary E. Surratt. As I am the priest alluded to in this article, I must positively deny that I prohibited Mrs. Surratt from asserting her innocence. I thought of answering this letter at once, but as I had an article prepared years ago on the Surratt case, in which I had determined to make public my statement of this notable case, I deemed it best to defer the answer till the present time.

The object of this article is to make manifest the truth in this case and thus vindicate the innocence of Mary E. Surratt.

It may be asked, why this delay of twenty-five years? The answer is a simple one. It takes time for people to lay aside prejudices, so that they may form a just judgment on a question of this character. The whole country was convulsed with horror at the assassination of its Chief Ruler, and the people had run mad with excitement. Time alone could quiet the deep feeling embittered against every one who might have been suspected of having anything to do with the crime. Amidst all this excitement, I had determined in my own mind to wait twenty-five years before I would give to the public a clear and full statement.

The public mind has had time to quiet down and men can now calmly listen to reason. Very few persons at this date believe that Mary E. Surratt knew anything about the plot to assassinate the President.

Now as to the facts of the case—President Lincoln was assassinated at Ford's Theatre, Tenth near F Street, Northwest, on the 14th of April (Good Friday) about 10 o'clock P. M. John Wilkes Booth was his murderer. It was, in my opinion, the act of an insane man and no friend to the South. This I said on the next day to several friends, stating that it was my firm belief that it was the work of a madman, and was concocted within the past twenty-four hours. I felt convinced that if the parties had reflected on what they proposed doing, the act would never have been consummated.

Mary E. Surratt, whose name has been associated with this awful tragedy, was a quiet amiable lady. She had removed from the country a few months previous to the murder of the President, resided on H near Sixth Street, Northwest, and was in St. Patrick's parish. I was not acquainted with her and never spoke to her until the eve of her execution. I received a letter from her dated Sunday, April 23rd, 1865, asking me to come and see her. She was then in Carroll Prison. I went on Tuesday morning, April 25th, but she had been removed to the Penitentiary, and I was told by those in authority at Carroll Prison that no one would be allowed to see her. On Wednesday, July 5th, 1865, I learned that the trial was over. On Thursday at 10 o'clock A. M., I went to the War Department and asked Col. Hardie for a pass to visit Mrs. Surratt, who had requested me to visit her when in Carroll Prison some three months previous. Col. Hardie told me that Secretary Stanton was not in and asked me if I was in a hurry about it; I told him I was not. He then replied that he would let me have a pass in a few hours. When I returned home, and whilst at dinner, an orderly came with a pass signed by Col. Hardie. I gave the usual receipt for the same, and going to the door with the orderly I remarked to him that I had read all the evidence of this trial, and, as regards Mrs. Surratt, there was not evidence enough to hang a cat; besides, you cannot make me believe that a Catholic woman would go to Communion on Holy Thursday and be guilty of murder on Good Friday. Shortly after the orderly had left, Mr. John F. Callan and Mr.

Hollohan, a boarder at Mrs. Surratt's house, called and informed me that the execution of Mrs. Surratt was to take place next day. To act so hastily in a matter of this kind was certainly strange on the part of the Government. Whilst talking to these two gentlemen, Col. Hardie came in and seemed much excited; I requested him to walk into the parlor, leaving the two gentlemen standing in the hall. He then said to me "Father Walter, the remarks you made to that young man," meaning the orderly who brought me the pass, "have made a deep impression on him; I was afraid that the pass I sent you would not answer, so I have brought you one from Sec. Stanton, but I want you to promise me that you will not say anything about the innocence of Mrs. Surratt." I replied coolly and deliberately "You wish me to promise that I shall say nothing in regard to the innocence of Mrs. Surratt. Do you know the relation existing between a pastor and his flock? I will defend the character of the poorest woman in my parish at the risk of my life. Thank God I do not know what fear is, I fear neither man nor devil, but God alone. You wish to seal my lips; I wish you to understand that I was born a freeman and will die one. I know where all this comes from, it comes from your Secretary of War, whom a Congressman in my breakfast room two weeks ago, called a brute. Of course I cannot let Mrs. Surratt die without the sacraments, so if I must say yes, I say yes." He then gave me the pass signed by Secretary Stanton. This was about 2,30 P. M., Thursday, July, 1865. That afternoon I went to see Mrs. Surratt to make arrangements to give her Communion next morning. I also called to see the President, having Annie, Mrs. Surratt's daughter, with me. On entering the gate at the President's house I met Hon. Thomas Florence, ex-member of Congress from Pennsylvania. He remarked, "Father Walter, you and I are on the same errand of mercy. The President must not allow this woman to be hanged." We went into the Executive Mansion and up stairs to a room next to the one occupied by the President, Andrew Johnson. There I met Col. Mussey, Secretary of the President, Preston King and one other

person. I requested Col. Mussey to go in and ask the President if he would see me. He returned and said the President would not see me. Again, at my request, Col. Mussey went in telling the President that I would not detain him five minutes. This was denied me. I made another attempt, and told Col. Mussey to say to the President that I did not ask for pardon or commutation of sentence, but asked ten days reprieve to prepare Mrs. Surratt for eternity. This reasonable request was also refused. Annie, Mrs. Surratt's daughter, was in like manner refused an interview with President Johnson. The President sent me word to go to Judge Holt. I went with Annie to see this man, but it was perfectly useless. He had no more feeling for the poor daughter than a piece of stone; he referred her to the President. The poor child, with eyes streaming with tears, was left without any sympathy from this cold, heartless man. I said to her "Come Annie, it is battledoor and shuttlecock, the President sends you to Holt and Holt sends you to the President." This was Thursday afternoon, the day before the execution. On the following morning I went at seven o'clock, carrying with me the Holy Communion which I gave to Mrs. Surratt in her cell. I remained with her until the time of her execution, which was about 2.30 P. M. I can never forget the scene witnessed on that sad occasion. Poor Mrs. Surratt had been sick for several weeks and was quite feeble, she was lying on a mattrass laid on the bare brick floor of her cell. Certainly this was not the way in which to treat the vilest convict just before execution. While I was trying to comfort this poor good soul, her daughter had just returned from another unsuccessful attempt to see the President; she addressed her mother in these words: "Mother are you resigned? Her mother replied, "Yes, my child." Again she spoke "Father speak to mother and ask her if she is resigned." Her mother replied, "Annie, my child, this is no place for you, go to your room." Without a word this dear child, with broken sobs, left the cell and retired to one of the rooms in the Penitentiary. Shortly before the hour of her execution, Mrs. Surratt was brought out of her cell

and was sitting on a chair at the doorway. It was at this time that she made clearly and distinctly the solemn declaration of her innocence. She said to me in the presence of several officers "Father I wish to say something." "Well what is it my child?" "That I am innocent" were her exact words. My reply was, "You may say so if you wish, but it will do no good." These words were uttered whilst she stood on the verge of eternity, and were the last confession of an innocent woman.

When the time arrived for the execution, she was carried to the scaffold by two soldiers, because she was too weak even to stand on her feet. On the scaffold she asked them not to let her fall. All the religious services had been performed in her cell, so as to save her from being too much exposed to the public gaze. At the signal the trap fell; I looked over the platform and saw that she had died without a struggle. I went immediately to see Annie and try to give her some consolation. When I told her that it was all over she gave way to her intense feelings, but one word was sufficient to calm her.

I had left my carriage within the walls of the Penitentiary when I first came before the execution, but when I went to look for it, it was not to be found. I asked General Hartranft, ex-Governor of Pennsylvania, who had charge of the execution, to let me have a conveyance in order to take Annie, Mrs. Surratt's daughter, home. He immediately ordered an ambulance, and with Annie and a friend, I left the enclosure. I found my carriage outside and transferred Annie with her friend to it and then drove to Mrs. Surratt's house on H Street near Sixth Northwest. I would here state that General Hancock was simply commander of tne Military Division comprising the District of Columbia, and General Hartranft was the officer in charge and superintended everything. Shortly after the execution of Mrs. Surratt, an article appeared in the New York Tribune accusing Secretary Stanton of refusing me a pass to visit Mrs. Surratt, unless I would promise to say nothing regarding her innocence. It seems that at this time Horace Greeley and Secretary Stan-

ton were not on good terms. Mr. Forney, Editor of the Philadelphia Press and Washington Chronicle, denied the charge that Secretary Stanton had refused me a pass on terms as stated above. Two reporters of the Tribune called on me to ascertain the truth of the matter; I told them what had occurred between Col. Hardie and myself in relation to the pass. Of course they drew their own conclusions from what I told them. I said to them that I wished to have nothing to do with the quarrel. The next day they published verbatim what had passed between Col. Hardie and myself. Col. Hardie thought proper to write an article in the "National Intelligencer," calling me some harsh names and saying I was not a proper person to have attended Mrs. Surratt. I paid no attention to this article, but attended to my duties just as if nothing had happened. Some friends met me on Pennsylvania Avenue on the morning of the publication and asked me what I was going to do about the article. I simply told them that I would do nothing; if Horace Greeley and Col. Forney chose to quarrel in their newspaper, they might just fight it out among themselves. Evidently someone at the War Department must have been alarmed, for Major General Hancock was telegraphed to go and see Archbishop Spalding, so as to prevent me from asserting the innocence of Mrs. Surratt. I received a telegram from the Archbishop's Secretary, asking me to keep quiet and saying that the Archbishop would write me a letter by the evening mail. The letter came. It was no order, but simply a request that I should keep quiet in regard to the innocence of Mrs. Surratt. My answer was, that what he requested was hard to comply with, but I would try to do so. Archbishop Spalding told General Hancock that he also believed Mrs. Surratt was an innocent woman. At the present time I think there are few persons in this country who are not of the same opinion. Let any one quietly and calmly sift the evidence given in this trial and the same conclusion will be reached. Let us examine this evidence.

Mrs. Surratt's guilt could only be in consequence of her

son John H. Surratt's guilt. She was concerned in the conspiracy to murder President Lincoln only in as much as he was one of the conspirators. Now, John H. Surratt had nothing whatever to do with the conspiracy to murder President Lincoln; in fact, he knew nothing about it. He came to Washington on the 4th of April, took supper at home, changed his clothes and left for Elmira the next morning. The testimony of Susan Jackson, Mrs. Surratt's servant, was correct as to facts, but she mistook the date, saying it was April 14th. It was ten days previous to the 14th of April. It is strange that the hotel register in Elmira could not be found: someone had made away with it. Whoever it was, he did not know that John H. Surratt had telegraphed to New York to know where Booth was. I saw the Telegraph register in Mr. Bradley's office on which his name, John Harrison, the name he assumed, appears on the date April 14th. If he were one of the conspirators, he certainly ought to know where the chief conspirator, Booth, was, and it was his business to have been on hand in Washington and not in Elmira, New York, some 400 miles distant. When he read the account of the assassination of President Lincoln on the morning of April 15th, he was utterly astounded when he saw his name in connection with the plot and supposed it must have been done by some parties of whom he had no knowledge. He immediately left for Canada and remained concealed there several months. He has been accused of deserting his poor mother. This is not true. He sent a person to Washington, furnished him the means, and was ready to give himself up in her defence. This friend saw the counsel of his mother. They advised the friend to return and tell John H. Surratt to remain in Canada, for there was no danger that his mother would be convicted. Everyone knows that had he come to Washington, he would have been placed in the dock with the other prisoners and condemned with them. Prudence and common sense demanded the course he followed. Now John H. Surratt being in Elmira, how was he to be transported these 400 miles so as to be in Washington in time for the assassina-

tion of the President? Mr. DuBarry, Master of Transportation of the Northern Central Railroad, proved that there were no trains running on that day by which he could possibly have reached Washington.

Again; a handkerchief of John H. Surratt's was found in a car going North after the 14th of April, and this fact was adduced as evidence that he was escaping from Washington on his way to Canada. This handkerchief was lost by Mr. Hollohan, who boarded at Mrs. Surratt's, and it had by mistake, been placed in his bureau drawer. He was on his way to Canada with Detective McDevitt to try to find Surratt and lost it out of his pocket.

Again; two soldiers going down H Street and passing Mrs. Surratt's house, swore that Mrs. Surratt put her head out of the window and asked what was the matter. But during the trial of John H. Surratt it was in evidence that Mrs. Frederica Lambert, and not Mrs. Surratt, was the lady who talked to these soldiers. Mrs. Surratt's house was on H Street, between Sixth and Seventh, Mrs. Lambert's residence was on the same street but a square below. Both houses had high porches, hence the mistake.

At the trial of Mrs. Surratt, Mrs. Lambert was not aware of this evidence being given in the trial, but read it in the papers when John H. Surratt's trial was going on. She mentioned this fact to her son, who is a very worthy lawyer of Washington. He advised her not to say anything about it, but she insisted that it was her duty to make known the facts to the lawyers, Bradley and Merrick, who were defending John H. Surratt. This she did, and her evidence will be found in his trial.

Again; John T. Ford testified that no one knew that the President was to be at the theatre before twelve o'clock, yet Mrs. Surratt had ordered a carriage at ten o'clock (two hours previous) to take her to Surrattsville. She went down toere to attend some business in connection with her husband's estate. She was coming out of the house about two o'clock in the afternoon when she met Booth, who requested her to take two packages wrapped in newspaper, one con-

taining a bottle of whiskey and the other a spy-glass, and give them to Mr. Lloyd at Surrattsville. She went down to this place, did not see Lloyd, but gave the packages to his sister-in-law. What this poor lady did anyone would have done, without suspecting that any harm was intended: she thought she was simply doing an act of kindness and nothing more. The fact of her ordering her carriage at ten o'clock shows that it had no connection whatever with the assassination of the President.

Every trivial circumstance was brought forward as positive evidence of guilt, when there was not the slightest ground for such a conclusion. I am convinced that if President Johnson had given me a hearing on the day preceding the execution, he would not only have saved the life of an innocent woman, but would have prevented a blot that will forever remain as a stigma on the Government of these United States.

This would have given ample time to examine the evidence on which she was convicted and this examination would have provec her innocence.

J. A. WALTER.

DON JUAN DE OÑATE, FOUNDER OF NEW MEXICO.

Don Juan de Oñate was the son of Don Cristobal de Oñate one of the Conquistadors of Mexico. He married Doña Isabel Cortes Moctezuma, daughter of Hernan Cortes and of a daughter of the unfortunate emperor of Mexico. In his Nobiliario Genealogico (Madrid 1622 p 414) Lopez de Haro says: "Don Juan de Oñate, Adelantado of New Mexico, true to his valor and miltary instinct. after serving the crown of his royal sovereigns in his early years, till the present year 1620, with honor to his illustrious name, and the fame of his most distinuished house, with arms, horses and means, in the bloody battles which he fought with the Chichimecos, and unconquered tribes of savage traits, discovered the mines of Zichu, los Cnarcas and San Luis, teeming with immense wealth and settled Spaniards there. He was the discoverer and conqueror of another New Mexico, new provinces and kingdoms, subjecting to the King's arms countless tribes, which in New Mexico have submitted to the precepts and laws of the holy Gospel and the Roman Church, to the glory of his name, making him immortal in the histories of both hemispheres. The companions of his conquests and hardships were Don Cristobal de Oñate, his oldest son, lieutentant governor and Captain General, who at a tender age displayed the courage of his illustrious forefathers; Don Juan de Zaldivar, his Maestre de Campo, whom the Acoma Indians treacherously slew, death in his youthful days baffling the hopes which the New World had conceived of his unconquerable courage. Don Vicente de Zaldivar his brother, also Maestre de Campo on this expedition, proceeded to avenge his death and giving battle to the Acomese, conquered them and destroyed the impregnable fortress of Acoma. They were notable persons in the service of God and of arms

in that world, displaying the valor of the illustrious house of Zaldivar, well-known in Biscay for the nobility of its ancient landed house." (1)

After the expedition of Don Antonio de Espejo to New Mexico in 1582 to ascertain the fate of Friar Augustine Rodriguez and his fellow missionaries, Don Juan de Oñate solicited the royal license to reduce that province to the Spanish crown. This he obtained January 26th, 1588. But in the long formalities other orders were issued, July 19th, 1589, January 17th, 1593 and June 21st, 1595, so that it was not till August 24th, 1595 that Don Luis deVelasco,the Viceroy of New Spain issued his edict giving Oñate the official authority to undertake the proposed expedition. Ten thousand dollars were given to Oñate, six thousand being a loan from the royal treasury, and all the official transactions were concluded by the 30th of September.

Meanwhile the Count de Monterey arrived as Viceroy, and was informed by his predecessor of all the steps taken. Oñate accordingly with the approval of the new Viceroy, raised his standard on the plaza of Mexico, and discharging twelve cannon in front of the Cathedral invited men to join him as soldiers or settlers. Having gained some adherents he proceeded to Nombre de Dios where he gathered a force of 1500 men, including soldiers and settlers. For the spiritual care of the new settlements and the conversion of the natives Father Peter de Pila, then Commissary General of the Franciscans in Mexico selected as Superior Father Roderic Duran, who with Fathers Diego Marquez, Balthazar, and Christopher de Salazar and some others, joined the expedition. Wagons loaded with provisions and implements, seeds for planting grain and vegetable, horses, cattle, sheep and other domestic animals formed part of the outfit. Just as Oñate was about to proceed, an officer of the Viceroy appeared and handed him a letter from the King dated May 8th, 1596, enclosed in a longer and more detailed one from the Count

(1) Duro, "Don Diego de Peñalosa" Madrid, 1882 pp. 130-1. Villagra, "Historia de la Nueva Mexico," Alcala, 1610.

de Monterey forbidding him to continue the expedition and to return, if he had already set out, under penalty of being regarded as a traitor to his Majesty.

Oñate was thus left on the frontier with a large number of people to disband or maintain, and cattle to pasture and care for. He had expended 15,000 ducats in his preparation, and could only set to work to obtain at Mexico and Spain the revocation of the orders. It was not till a final order of the King, April 2, 1597, removed all the obstacles, that the expedition was enabled to move. He broke up his camp at Nombre de Dios in March, 1598, and with eighty heavy wagons and his herds, began the march. Only one missionary, Father Diego Marquez, remained with the force, but a new superior of the mission, Father Alonso Martinez, with other Franciscan Fathers soon joined Oñate. (2)

They reached and forded the Rio Grande del Norte, the Alcahuaga of the Indians (3) and on Ascension day, April 30, 1598, Don Juan de Oñate by an official act took possession of New Mexico in the name of the King of Spain. (4)

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(1) These orders are given in Duro, p. 152.
(2) Torquemada, "Monarquia Indiana" 1 pp. 671–2.
(3) Barcia, Ensaio Cronologico, p. 170.
(4) Documentos Ineditos, xvi pp. 88; 306, 316. Villagra, p. 120.

LETTERS OF MR. WILLIAM PEASELEY AND HIS WIFE ON MARYLAND AFFAIRS, 1642.

I.

After the departure of my man with the letter, I received this enclosed from my Lord Baltimore, by which it will appear that his mind is changed. I went to him nevertheless this morning and debated the business with him as earnestly as I could, but I cannot prevayle with him. Hee is stiff in his resolution, saying that hee will prepare his demaunds within these two dayes which may be sent over by the next Post, and the answere transmitted hither before the going away of the shipp, which will be a month hence. And hee conceives there will bee no such necessity of sending those two gentlemen thither by this first shipp, in case the answere cannot come to his lordship, by the departure of this first shipp, for hee sayes there will goe other shipps after her thither. However hee is resolute that none shall bee sent, until hee have satisfaction; this is the substance of all our discourse; I am sorry I have fayled in doing that good and service I desired, so I take my leave and rest

Your humble and affectionate servant,

Lincolnes Inne Fields, 1 October 1642. W. P.

II.

Deare Sir,

I have bin with my Brother but have bestowed my paines to no purpose, for in this business he is inexorable, untill all conditions be agreed upon betweene; the particulars are not worth relating, for both of us talked too much, since the effects of our discourse prooved no more to my content. I am onely satisfied in this; that what can hath been done in

this business, and for the event I leave it to him who I hope will turne all things to the best; I cannot possibly waite upon you my selfe, our time is so short and our business so much, but I am as ever,

Your most affectionate friend and servant,

October 5th, 1642. ANN PEASELEY.

Mrs. Cotton presents her service to you and so doth Mr. Webb.

III.

I have prevailed for the present employment for two of yours, as is desired; upon confidence and promise that hee shall have satisfaction in his just and reasonable demaunds. and if it possibly may bee, before their departure, which was much pressed and importuned, for hee sayth the best shipp that goes now directly thither under the command of Ingle, the master, will bee ready to sett sayle from Gravesend about a fortnight or three weeks at the furthest, so as by that time an answer may come from Mr. Knott to his demaunds; but that shall not hinder their departure. Hee desires to see and speake with the gentlemen that hee may judge of their disposition and fitness for such a work. I pray therefore let them be sent to him as soon as may bee. So I rest.

Your humble and affectionate servant,

Vlt-7-bris. W. P.

STATISTICS OF ST. ANNE'S CHURCH, DETROIT, IN THE LAST CENTURY.

1703 to 1710	Baptisms 94	Marriages 3	Burials 13
1720	43	7	15
1730	106	16	44
1740	156	27	73
1750	235	24	114
1760	363	70	216
1770	351	80	217
1780	476	60	182
1790	551	80	219
1800	914	167	367
	3289	534	1460

MARIN DE LA MARGUE.

A Foot Note.

By Edmond Mallet.

"The excessive rains and vast quantity of snow, which had fallen, prevented our reaching Mr. Frazier's, an Indian trader, at the mouth of Turtle Creek, on Monongahela River, until Thursday the 22d. We were informed here, that expresses had been sent a few days before to the traders down the river, to acquaint them with the French general's death, and the return of the major part of the French army into winter quarters. "Washington's Journal of a Tour over the Allegany Mountains, 1753."

The French never had officers of the rank of general in the Ohio valley. Reference is here made to Captain Pierre Paul de la Margue, Sieur de Marin, a distinguished Canadian officer of troops of the marine, who was commandant of the army of the Ohio from April, 1753, to the time of his death, which occurred at the fort of Rivière aux Bœufs, on October 29th, 1753

Marin was born in 1692, at Montreal, and was married to Marie Joseph Guyon-Desprets in that city in 1718. One of his sons, the Marin *fils* of the Canadian chronicles, was not less distinguished than was his father.

As early as 1727, Marin was a partner in the Sioux Company, which established Fort Beauharnois on Lake Pepin in Minnesota. In 1739 he was ensign in the troops and was characterized in official dispatches as "a perfect commandant." In that year he negotiated peace between the Foxes and the Sacs. The Sioux having requested him to found a new post in their country he was sent, in 1750, at his own solicitation, to re-establish friendly relations between them and the French and their Indian allies, and to explore the head waters of the Mississippi to ascertain whether the source of the great river of the West, leading to the Pacific ocean, could be found at the height of lands. In 1752 he was relieved by his son, also a captain of colonial troops, and

was sent to take armed possession of the Ohio valley, which was about to be occupied by an English land company.

Captain Marin arrived at Niagara from Montreal, with five hundred men, in April, 1753, and found the advance guard of his army, under Captain Baby of the militia, preparing to march into the interior by the Lake Chautauqua route. Marin changed the plan of campaign, and advanced to the point of land extending into Lake Erie called the Peninsula, in French *Presqu'ile*, where he erected the first of three forts which he was to build that season. Leaving Captain Le Gardeur de Repentigny in charge of the fort, he pushed forward and erected a second fort at the mouth of a stream called Rivière aux Bœufs. It was his intention to erect a third fort that season, at the confluence of Rivière aux Bœufs and the Allegany river, where de Joncaire had an outpost, but he failed to accomplish his design, ill health, dissentions in his party and the necessity of sending the militia and habitants back to Montreal before the close of navigation on Lake Ontario, having made it impossible.

He was made a Knight of the Order of St. Louis just before his death, which was caused by dysentery contracted whilst superintending the erection of his forts. He was buried in the cemetery of the fort at Rivière aux Bœufs by Father Baron, the chaplain of the expedition, assisted by all the principal officers of the army, among whom was Captain Le Gardeur de Repentigny, who assumed command of the army pending the arrival of his relative, Captain Le Gardeur de St. Pierre who had been dispatched from Montreal to relieve Marin at the first intimation that he was dangerously ill.

CORRESPONDENCE BETWEEN HENRY CLARK BOWEN GREEN, M D. AND VERY REV. WILLIAM TAYLOR, 1824–25.

Dr. Green was born at South Berwick, Maine, April 3rd, 1800 of old New England stock, his original ancesters having come over with Roger Williams, and the ground first settled by the family on Rhode Island havihg remained in its possession to recent times. Henry C. B. Green was educated at South Berwick Academy and at Harvard College where he was graduated in 1819. Four years afterwards he married Elizabeth Hartley of Saco.

He entered on the practice of medicine at Saco and soon acquired reputation as a learned and skilful physician. From his boyhood the subject of religion occupied much of his thoughts, but he saw nothing around him except the various sects of Protestantism. These he examined one after another and became dissatisfied with all, being a man of great intellectual power and sound judgment. This reason obliged him to reject all as having no right to teach or guide him. At this time he had no opportunity of knowing the Catholic Church or of seeing any of our books. He was therefore considered an infidel, although in his heart he was deeply religious and felt great anxiety. Whilst in this state of mind at the age of 27 he had a severe fit of sickness and his life was despaired of. He recovered, however, and the question of religion interested him more deeply than ever. He had recourse to fervent prayer and knowing nothing better, he began again to study the Bible, which some years before he had laid aside as a sealed book, that he could not penetrate though he respected it. With no other instructor than divine grace he discovered the Church, and her perpetual existence and authority to teach as established by our Lord. About

this time some Catholic book fell into his hands by apparent chance, and he saw at once and believed the Catholic Church. His conviction became immediately his rule of action. He seized the earliest opportunity to come from Maine, where he was then practising medicine to Boston where he learned that priests resided. There he was received into the Church. In the year 1836 he removed to Boston with his family for the sake of their religious instruction. No man was more universally respected.

NOTE OF REV. J. M. FINOTTI.

I did not know HENRY BOYNTON C. GREEN personally, as he had been summoned away from this world three years before my coming to Boston. The first time I heard of his honored name was under very sad circumstances. On the of , 1852, I was called in great haste to the bedside of a young lady, a carriage waiting for me at the Bishop's house, (corner of Federal and Franklin Streets) and a lady in great distress urging me not to delay one moment. I was a stranger in Boston and I cannot to-day remember the street to which I was led. I found a young lady suddenly taken with hemorrhage of the lungs, attended with a mother's care by the venerable Sister servant of St. Vincent's Orphan Asylum, Sister Ann Alexis, to whom, I have since learned, Dr. Green had been tenderly attached as a brother to her and a father to her poor orphans. All withdrew from the sick room, and in my private interview with the death smitten girl, I found her perfectly conscious of her state, resigned, nay most willing to die. I had been informed that an accepted lover was in the house; even that engagement suggested not the least hindrance to the total disengagement from this earth. The friends were called in and in their presence I administered all the Sacraments of the Church, and continued reading the prayers of the Church, until, if I remember well, she breathed her last peacefully, and holding to her lips the emblem of salvation. On my return home I informed Bishop Fitzpatrick of the *call* I had, whereupon

he started up to visit the patient, from which I dissuaded him for the reason that ELIZABETH GREEN was dead. He immediately wrote to one of her sisters in Maine, to have the distressing news conveyed to Mrs. Green. I remember to have myself mailed the letter. As I returned home, I met the Bishop walking up and down that "old piazza," in connection with which so many recollections are stamped in the heart of the old clergy and laity of this Diocese. It was then that I learned to revere the name of Dr. Green, one of the *best* of men, and *great* in the avocation of his life. Since then I have had no intercourse with the family; I know none of them, with the exception of one of the Doctor's dear children, whom I have met in 1854.

Whilst lately searching general data in Dr. Green's life for some other purpose, such a flood of light and such a volume of information came upon me, that I thought it my duty to arrange all the information I had in a memoir, digested the best way I could, urged on by the interest of religious fellowship and the veneration, aye more, gratitude, I felt in my heart toward Dr. Green, who, were he living to-day, would be the leading star of his profession, and the unequalled of representatives of the Catholic Church in Massachusetts. But God reckons in mysterious ways. Let us bend our head in genuine sorrow.

May the example of Dr. Green teach us and prove an admirable pattern for the Catholic how to be true and fearless, to the professional man how to be *conscientious* and charitable, to the citizen how to be unswerving from the principles of eternal justice, and unselfish in the service of his country.

LETTER I. DR. GREEN TO REV. W. TAYLOR.

SACO, May 9th ,1824.

It will no doubt be a matter of surprise to you, sir, to find yourself addressed by an utter stranger and it may seem impertinent, but my apology must be (as I can offer no other,) that I can not of course have an introduction to you and I

earnestly desire information which I can apparently seek from no one so properly as you.

The object of my letter is this ; the importance of having some well settled principles of religion has suggested itself to me for sometime past and of late more particularly ; and I feel the necessity of some well grounded hope that my faith and devotion rest upon the proper and true foundation ; but in these days of doubt and scepticism, when one says: "Lo! here is Christ," and another "Lo! there" the mind cannot easily determine which is the true path and by halting between opinions is left in a doubtful and dangerous state.

Such is, if I mistake not, my own situation and feel the necessity of religion; I revere my Maker and respect his word as given in the Scriptures, but am left in doubt to which of the denominations of those calling themselves Christians I could conscientiously attach myself, were I worthy.

But I feel a desire, which is unconquerable, to make some inquiries with regard to the Catholic faith. Educated a Protestant I can have no prejudices in its favor from education, but (as part of my education was acquired in Boston,) I have listened with admiration to the eloquence of Bishop Cheverus, I have loved and admired the benevolence of of his character, and have concluded that the religion can not be corrupt in its principles whose professors are so exemplary.

In fine I have a prepossession in favor of the Ancient Church, which weighs much upon my mind, so much that I wish to become more acquainted with its principles, and to have removed from my mind the scruples I entertain with regard to it, or be convinced of its errors altogether.

With these feelings then, Sir, I have presumed to address you, and ask you, if you would condescend to give me occasionally some instruction with regard to, and point out some way in which I may become acquainted with the principles of the Catholic faith. Should you thus condescend, the

scruples alluded to, shall be expressed in some future communication, with the hopes that you will pardon the intrusion I have thus made upon you, through my assurance of the sincerity of my intentions I subscribe mysely,

Yours,

HENRY B. C. GREEN.

LETTER II. REV. W. TAYLOR, TO DR. B. C. GREEN.

BOSTON, Mass. 17th May, 1824.

DEAR SIR.

I have been prevented, by professional engagements, from sending a more seasonable reply to your letter of the 9th, Current. I am fully persuaded you possess a laudable anxiety to discover the truth and it will afford me much pleasure to assist you in your inquiries and to facilitate, as much as possible, the attainment of your object.

We are not to adhere to religion from the accident of birth or the prejudice of education; we should adhere to it from evidence, and we have received our mental faculties to search and to investigate, not to remain in a state of torpid inertion and languid indifference. We should have a strong conviction that the religion which we profess is conformable to the eternal mind, and the detection of that fact is the most noble and the most important investigation which can engage and occupy the attention of men.

If I read your letter correctly, you admit the divinity of the Christian Religion; but amidst the subdivisions of it into so many jarring sects, you seem confused and bewildered. I think it possible to furnish you with a clue which will unerringly conduct you through the windings of the labyrinth and introduce you to the cheering light of truth.

I wish you would direct your attention to the first establishment of the Christian Church by the Great Teacher himself, to the conversion of the Gentiles, to the precise words in which our divine Redeemer conveyed his splendid promises, promises which He must, as the con-substantial

Son of God have fulfilled, and promises which have secured and protected the Christian edifice from the violence of the storm and the buffeting of the tempest. Ask how it has happened that the Christian Church has been thus divided? Was it so from the beginning? Discuss the claim of every sect to scriptural and primitive Christianity and see whether in the number you will not find one which has prescription and biblical evidence in its favor; one church having over her portals the words Unity, Sanctity, Catholicity, Apostolicity. A church which received the promises from the lips of Jesus Christ and which, by an unbroken hierarchy, a visible ladder, enables you to trace your connection with his sacred person. A church which has been consistent and invariable from the commencement and which (whatever may be the external forms which she adopts to enlist the body in worship) places the kernel of Religion in the heart which adores the Father through the beloved Son "in spirit and in truth." Ask and ascertain, after prayer and meditation, whether the Reformers did not, under the specious pretence of removing and rescinding excrescences, touch the trunk of the tree? and whether they did not lay, by their principles, the foundation of that motley group of sects which are daily springing up with the rapidity of mushroom and vegetation? We do not take our Religion from the vices or virtues of Believers or Teachers, but from the pure Word of God and from the belief of the Christian Church throughout the world "Quod ubique, quod semper, quod ab omnibus." Tell the captain of some coaster to call on me and I will send you some books which will assist you in your pious efforts.

I am, dear sir,

Your faithful servant,

WILLIAM TAYLOR.

LETTER III. DR. GREEN TO REV. W. TAYLOR.

SACO, May 25, 1824.

The receipt of your excellent letter of the 7th instant gave me much gratification, the more so perhaps, as previous

to my addressing you I had entertained fears that you would not be inclined to notice a communication from one of whom you knew nothing, and who if you did, would probably have no particular claim to your attention.

Your construction of my letter was correct with regard to my admission of the Divinity of the Christian Religion, and my desire is to obtain access to the fountain whence flow its sacred truths, unmixed with error and untainted by innovation.

I have no hesitation in believing (unless my heart deceives me) that the great Head of the Christian community possesses the full power and will, as the "Consubstantial Son of God," to reward and fulfill to the utmost his promises to them. But there are many sects who call themselves *Christians*, who agree in acknowledging the Divinity of the Scriptures and in many other important points, and yet who differ in many respects, seemingly essential to their being united in one bond and one body, and who mutually deny the orthodoxy of each other's faith.

The inevitable consequence of this is confusion, at least it is so as respects the effect produced in my own mind, and I look round with no little solicitude to discover which is the true Church of Jesus Christ.

The considerations which you mentioned have previously struck me with much force, and I have reflected how many centuries have rolled away and yet the Catholic Church stands through all the changes of time and the dilapidations of ages; itself (apparently) unchanged and (for aught I know) invariable in its doctrines and consistent in its principles. These facts have suggested themselves to me in much force, and for some time past I have resisted the prejudiced sarcasms so frequently (among Protestants) uttered with regard to the Catholic faith.

But sir, while I confess to you the prepossessions existing in my mind in favor of the Ancient Church, I must as freely acknowledge my scruples with regards to some points of its character and its reputed Creed. To trace the steps of the

"Visible Ladder" by which in reflection we can ascend to a connection with the person of our Blessed Redeemer, must be delightful and calculated to excite the noblest feelings of our nature. But is the evidence decisive that this is the Church which possesses the distinguished privilege of having received its promises from the lips of Jesus Christ? Is it certain that its hierarchy has been unbroken, and that no link has been severed in the chain by which its claim of connection with primitive Apostolicity is entertained?

These questions no doubt will savor to you strongly of ignorance, and this I freely confess, and as my object is to become better informed, I shall with gratitude improve the opportunity you offer of sending me some books.

Accept, sir, my thanks for your kindness in noticing my letter, and my best wishes for your prosperity.

With much respect I remain,

Your faithful servant,

H. B. Green.

TTER IV. REV. W. TAYLOR TO DR. GREEN.

Boston, Mass. 4th June, 1824.

My Dear Sir.

I have regularly received your last letter and send you by Capt. Flatley a few books calculated to assist you in your inquiries relative to the important subject which engaged your attention.

I particularly recommend to your perusal "The End of Religious Controversy" by Dr Milner, and I have such a high opinion of the book that I would say it is the best and the most able defence of the Catholic Religion (the Chapter or Letters on Miracles, excepted) which I have read.

I will be always happy to see you or to hear from you.

And believe me, my dear sir,

Yours sincerely,

William Taylor.

LETTER V. DR. GREEN TO REV. W, TAYLOR.

SACO, June 19, 1824.

DEAR SIR.

Being absent from home when Capt Hartley arrived, and since my return having been occupied by professional duties and domestic concerns, I have been unable before this time to acknowledge the receipt of your last letter with the books accompanying.

Capt. Hartley informs me to receive the books as my own. The loan of them would have been considered as a great kindness, but as you generously choose to present them, I should ill requite your goodness, were I to do otherwise than to receive them and tender you my grateful thanks for them; at the same time I assure you they shall be attentively considered.

I understand you contemplate visiting the State of Maine this summer. Should you do so, it will give me much pleasure to see you and I hope you will not pass by without calling on me, as you must pass through this town on your way to the more eastern part of the state. Hoping still to hear more from you I remain with the highest respect.

Your obedient servant,

HENRY B. C. GREEN.

LETTER VI. REV. W. TAYLOR TO DR. GREEN.

BOSTON, Mass. 22nd 1824.

MY DEAR SIR.

I have received your letter of the 19th, and am pleased to know that you received the books. I regret much that the binding was not more superb but I am persuaded, from your letters, that you are more attentive to solids than to surfaces and that a book will be recommended to your judgment by its contents.

To you, my dear sir, sincerely disposed to discuss the truth, I would recommend a serious perusal of historical

works on the state of Europe at the period of the Reformation. In your closet, without prejudice, reflectingly examine the works of Catholics and Protestants and rancorous feeling long since subsided, you can dispassionately compare the evidences of both sides of the question, and and draw correct and logical inferences. The Roman Catholib Church, as you well know has been much misrepresented and I may add caricatured by the Reformers, and those who possess and are influenced by their spirit. The Christian Religion by the bigots of Europe has been occasionally made use of as a political instrument; in some countries it was and is at present connected with the state but it suffered much by such an unnatural union. The Ancient Church is represented in the United States as partial and inclining to Monarchy and despotism in her policy and constitution, but the assertion is made and believed by those who are strangers to the history of past ages. Permit me, my dear sir, to direct your attention to the numerous Republics which started into existence, and were fostered by the Catholic Church, Republics rivalling in splendor the Commonwealths of Greece, and far exceeding them in stability and duration; I mean the Italian Republics and those on the coast of Dalmatia. Look at the Cantons of Switzerland free and happy before religious fanaticism sowed the seeds of dissention amongst them and behold the four Protestant Cantons yielding to a foreign faction and surrending their liberty without discharging a cannon or striking a blow. I mentioned in my former communication that a law does not cease to be less pure because its maxims are disregarded and its principles despised. I allude particularly to the independent spirit of the Ancient Church and beg leave to add that her enlightened members and distinguished scholars have always opposed themselves to unscriptured pretentions and papal unsurpations.

If I go to Maine I will see you and Lady and if you come to Boston you will see and dine with your friend.

WILLIAM TAYLOR.

LETTER VII. DR. GREEN TO REV. W. TAYLOR.

SACO, July 26, 1824.

DEAR SIR.

After a serious and attentive perusal of the books you sent me, and from all other evidence and information I can gather with regard to the subject, I find my mind much more inclined to the Catholic faith than when I first addressed you. But as religion is something so sacred and important and something which cannot be changed as the fashion of a garment, I should wish to be certain that I was "well persuaded in my own mind" that the religion I should profess wore every mark of certainty as to its truth and possessed my full and unwavering faith, lest having embraced a system without these essential conditions, its principles before they were firmly rooted be choked by the thorns and wordly vexations or blighted by the temptations of perverse doctrine. I have little doubt remaining (I may say none) that the Catholic Church is the only Church which has existed as one Church since the days of the Apostles and that the Protestants are gone off from, instead of reforming it; its practical principles and moral inculcations, as far as I understand them, are pure and unexceptionable but some points of its doctrine seem "difficult and hard to be understood." That which causes the greatest degree of doubt and uneasiness in my mind is the doctrine of the *Eucharist.* Although I am far from saying this cannot be so, I perceive something in my heart very like a feeling which would actuate me to say with the disciples of old. "This is a hard saying: who can hear it." I do not intend by any means to reject everything I cannot understand; I well know that many things are a mystery not to be compassed by human reason, the doctrine of the Trinity I firmly believe, although I can no better understand it, than I can understand that of the real presence in the Eucharist, but I do not find that full faith in my heart, with respect to this latter, which is present with regard to the former. My anxiety to become settled in my religious principles is undiminished or rather increased; and the consideration

of the subject through the means you furnished me, has removed many or most of the scruples I entertained with regard to the Ancient Church and has given me a higher estimation of it in many particulars than I before possessed. The principal cause of hesitation is that alluded to, the doctrine of the Eucharist. Can you, my dear sir, who already have bestowed so much attention to my inquiries that, I fear I shall weary you with my importunities, direct me to an examination of this very important point in any manner which will be more likely to cause me to receive it?

It would give me great satisfaction to see and converse with you, and I hope I shall have the pleasure before long of seeing you in Maine.

I can make no calculation when I shall visit Boston, having no business calling me there save that of visiting a valued friend. Should I find it practicable to go there the coming fall, I shall make it a conspicuous part of my errand to visit you.

With sentiments of respect and esteem,

I remain, sir, yours &c.

HENRY B. C. GREEN.

LETTER VIII. DR. GREEN TO W. TAYLOR.

SACO, September 4, 1824.

DEAR SIR.

Persuming from your silence that you do not intend continuing a correspondence which (although short in its duration) has been productive of much pleasure and instruction to me, I can not on my part suffer it to cease without expressing to you the gratitude I feel for the kindness you have shown me since its commencement.

I was (as I probably now am) utterly unknown to you and produced no warrants that my intentions were good or my enquiries sincere, but you treated me as a friend. It is not my habit, sir, nor I have the faculty of making high wrought compliments or ardent professions and therefore shall attempt none here: but while I tender you the meagre

offering of my thanks permit me to assure you that the remembrance of your kindness will not be easily eradicated, and that I should be very happy in the reflection could I expect ever to reciprocate it.

The clouds of doubt (relative to the subject mentioned in my letter to you of the 26th July) still hang over my mind and prevent my desiring to be received as an unworthy Son of the Catholic Church; but as I hope I shall not be suffered to fall into error, so I hope that my search after truth will ultimately be crowned with success. Professional duties and engagements have so far prevented me from visiting Boston, but I still intend it, when I can consistently with the circumstances of my situation.

Suffer me to remind you of your promise to visit me should you come into Maine, and indulge in the hope that the period of your visit here may not be very distant.

May prosperity attend you, my dear Sir, and when in your prayers no worthier object engages your attention, breathe one aspiration for

HENRY B. C. GREEN.

LETTER IX. REV. WM. TAYLOR TO DR. GREEN.

BOSTON, Mass., 26 October, 1824.

MY DEAR SIR.

I have received your two last letters and be assured I would have long since replied, had I not been prevented by professional drudgery. My society here is numerous, about three thousand, and these two months I have had no clergyman but myself to attend to their spiritual necessities. If you knew moreover the elements which compose this Society you would readily excuse me from answering regularly your polite and friendly communications.

If I recollect (for I can't lay my hand on your letters) you stated that you found some difficulty in submitting your understanding to the belief of "the Real Presence" of Christ in the Sacrament of the Eucharist, and you stated that though you considered the Trinity a greater mystery that

you believed it because the evidences which commanded your assent struck you as more distinctly stated in the Sacred Scriptures. I beg leave to refer you to Bossuet and also to Milner's End of Controversy, for a statement of the evidence of our faith on the subject of the Real Presence and its consectary Transubstantiation. When we, Catholics, assert the Real Presence of the body of Christ, we mean certainly his glorified body. It is the same body which was immolated on the cross, and which atoned for our transgressions, which purchased for us "the inheritance;" but it is that glorified body to the properties of which we are strangers and with which we are totally unacquainted. The body which appeared in the midst of the disciples "when the doors were closed for fear of the Jews," the body which Mary Madgalene took for that of a gardener, and the body which the disciples at Emmaus recognized "in the breaking of bread."

The facts of Scripture which the Catholic Divines cite in defence of this doctrine are: First, the words of institution (recorded in the Gospels) "This is my body," etc., etc., Second, the words of promise in the sixth chapter of John. The inhabitants of Capharnaum understood our Lord in a literal sense, and He, so far from undeceiving them, confirmed the sense in which they understood him, and many of them walked no longer with him. Third, the Doctrine of the Apostle St. Paul, in his epistle to the Corinthians.

Both Protestants and Catholics acknowledge that the present belief of the Catholic Church on this mystery was general and universal at the period of the Reformation. If, as our Protestant brothers contend, a figurative not a real, Presence were the belief of the primitive Church, the change could not take place or the one faith be substituted for the other, except suddenly or gradually; now it strikes me as absurd in morals and involving a repugnance to suppose a change in either way.

Suddenly would be to suppose that the Christian world would go to bed Protestants and get up in the morning professing the Catholic faith, and the change occurring gradually is equally absurd. For instance to suppose that a

change could take place in one church and then in another and so on, on so vital a point and so apparently contrary to the testimony of our senses and conceptions of our minds, insensibly creep into all churches and become universal, is supposing what could never occur. In the darkest ages some manly and *unslumbering* Master spirit would rise up to assert its native dignity and prevent the forging of such fetters for the human mind. Faith is a gift of God without which we cannot please him and in the awful mysteries of our religion as well as in Metaphysics when we carry our enquiries too far and attempt to know the length and breadth of things which in their essence transcend the limits of our conception, we often suffer the shipwreck of faith and are engulfed in a vortex of perplexity and doubt "non plas sapere quam oportet sapere sed sapere ad sobrietatem."

I am your sincere and faithful friend,

WILLIAM TAYLOR.

LETTER X. DR. GREEN TO REV W. TAYLOR.

SACO, 8th December, 1824.

MY DEAR SIR.

After a fatiguing journey I arrived home in safety and found my family and friends in good health, but found my professional and domestic concerns requiring so much of my attention, as to prevent, until now, the performance of the agreable task of addressing you. The kindness and attention with which I was received and treated by you and your friends while in Boston has left very agreable impressions upon my feelings and the only alloy to this pleasure is the circumstance of the obligation lying wholly upon me and that I was not able to make any return by way of reciprocation. I do not despair however of an opportunity which shall permit me to evince to you that your friendly and very disinterested attentions are duly appreciated.

I have the happiness to find, that although the important

step which I have taken and which has now become necessarily public, has excited the surprise of many and perhaps the vexation of some, yet that most of my nearest friends look upon it without any feelings of horror, and those whose orinions I value most, without scarcely those of disapprobation. I esteem this as a source of happiness because although it is our duty to overrule our natural affections when they controvert us in matters of conscience, yet the solicitude of near and dear friends, when opposed to our sense of duty, is a strong temptation to swerve from it and one which we are fortunate perhaps in being delivered from.

I shall not neglect to continue my investigations with regard to the subject of religion, as I feel that I have but just entered its confines, and I am quite sensible too, that what I possess of it is merely a *bud* which will require every attention to prevent its being blighted and destroyed by the chilling atmosphere of doubt and conflicting passions, with which the human heart, unillumined by the light of religion and faith is ever surrounded. I have reason to be grateful that a ray of divine truth has at length penetrated (as I fondly hope) this gloom, and I must continue to petition that by unremitted exertion I may be enabled to remove the rubbish which now obstructs it, until it shines forth in the full splendor of its perfection.

I am happy in the privilege you have given me in permitting me to continue my correspondence with you, and shall consider it as an important means of supporting me forward in the way I have taken.

Please to present my respects to Mr. Byrne, to the Superior of the Convent, to Mr. and Mrs. Walley (when you see them) and others of your friends whom I had the pleasure of meeting, and be assured, my dear sir, that the warmest esteem and respect is cherished toward you by

HENRY B. C. GREEN.

LETTER XI. DR. GREEN TO REV. W. TAYLOR.

SACO, January 10th, 1825.

MY DEAR SIR.

This letter will be handed to you by Mr. Jonathan Tucker, Jr., a merchant of this town, who is a very much esteemed friend of mine. His character is one of firm and strict integrity, and his standing as a moral man very high with all who know him.

I take much pleasure in introducing this gentleman to you as after a mature and candid investigation of the subject, he finds his feelings strongly biased in favor of the Catholic faith, as his conversation with you will more fully unfold.

I have already written you one letter since my return from Boston, but have not experienced the pleasure of receiving one from you, but I still expect it when your weighty duties will permit you to spend a few moments upon so insignificant a correspondent as I am. I hope this opportunity will soon occur and that you will consider that I am here far removed from you like "a sheep having no shepherd," and in most of my feelings and opinions in matters of religion alone. There is one subject in particular upon which I wish to consult you; it is that although I consider myself as one of your flock, I am still one of the *Parish* in my own town and am thus giving my mite in support of a Calvinistic minister. Can I conscientiously do this, and is it my duty to do so, when according to the laws of this State, by merely giving notice of the act to the clerk I am from that time discharged? I have some scruples upon the consistency at least of this course, and wish for your opinion of it.

My imagination not unfrequently carries me into your society and joins me with you in your exercises, which always inspires me with the wish that it was in my power to be present in reality; but although the body be confined to one small spot of earth, the immortal mind is unsusceptible of such trammels and flies over many miles of seeming distance to the communion of kindred spirits.

I hope soon to hear from you and to learn when you will probably visit Maine; as I wish much to see you and am anxious that my infant child should receive the rite of Baptism from your hands, in which desire my wife also joins me.

Please to present me with sentiments of respect to those of your friends I had the pleasure of meeting, and be assured of the regard and esteem with (which) I remain,

Yours, etc.,

HENRY B. C. GREEN.

LETTER XII. REV. W. TAYLOR TO DR. GREEN.

BOSTON, MASS., 18 January, 1825.

MY DEAR SIR.

I thank you sincerely for the kind letter and accompanying book and friendship which I received from Mr. Tucker. I have been much pleased with this gentleman's acquaintance and I look at him as virtually a member of our church. My dear Sir, you will dispel prejudice and materially serve the cause of truth. I am pleased that your friends do not rashly condemn the important step you have taken, and you must be prepared to see and hear the weapons of ridicule substituted where no argument can be advanced. You have judgment and information to shield you from such attacks, and you have on record in the inspired writings, a precedent calculated to console you. "The Apostles went forth from the Council rejoicing that they had been found worthy to suffer contumely for the name of Jesus Christ."

When the weather becomes better, if God spare me health, I will pay you a visit. I send you a few books. "Pastorini" I borrowed, and request you will return it after the attentive perusal to which it is so justly entitled.

With affectionate regards to Mrs. Green, believe me,

Your devoted friend,

WILLIAM TAYLOR.

Politeness of Mr. Tucker.

LETTER XIII. DR. GREEN TO REV. W. TAYLOR.

SACO, March 3, 1825.

MY DEAR SIR,

The acknowledgment of the receipt of your letter and the accompanying books (by Mr. Tucker) has been deferred until this late period, from some other causes than my inclination, or a slight regard of the obligation I owe you in respect to them. The sickness of this season, added to my usual routine of business, has since then kept me much employed and sometimes fatigued me too much to leave me capable of answering your friendly communications with the interest they certainly merit. I am happy in learning you found my friend Mr. Tucker worthy of your regard, and I consider his character such as would do honor to any society in which he is found. I have read "Pastorini" and feel very grateful to you for the trouble you have taken about it on my behalf; it shall be returned by the first opportunity. I am much pleased with it; it has rendered intelligible in some measure a book, which before I read this, seemed enveloped in an impenetrable cloud. As you mention, and as I before anticipated the shafts of ridicule and satire are not unfrequently levelled at me, but I have no fear on that account. The walls of the fortress under whose protection I have attempted to throw myself I well believe are too far impregnable to suffer by the attacks from such feeble weapons, and I have much more dread of the weakness and sinfulness of my own heart than of all the artillery of such assailants.

Religion at the present day seems quite too much a theme of speculation and we have much reason to tremble lest we *speculate* and theorize until we are lost. My constant wish and prayer is that in proving "all things" I may "endure to the end" in holding "fast that which is good."

The anticipation of your expected visit affords me much pleasure and I hope that no accident will prevent you from its accomplishment. In the mean time let me assure you, my dear sir, that the reception of a letter from you affords me so much gratification that I am certain you will not re-

fuse to grant it, when you have a leisure moment you can without inconvenience bestow upon me.

I recollect, with much gratitude, the attentions I received from you and your friends in Boston and should be very happy to have it in my power to reciprocate them. Please to present me to them with sentiments of much esteem, and believe me your very much obliged friend,

HENRY B. C. GREEN.

LETTER XIV. REV. W. TAYLOR TO DR. GREEN.

BOSTON, 20th April, 1825.

MY DEAR SIR.

I have only time to thank you for your last kind letter. If I do not answer you, in course, you will not, I am persuaded, ascribe my silence to neglect or inattention. If I continue to reside permanently in Boston (a matter very probable), I intend soon to associate with me one or two pious and well informed clergymen who, sharing and participating in my labors, will afford me a few moments to correspond with my dear and valued friends. I hope I can execute my intention and pay you a visit next month. Every morning at the Altar I recollect you and pray for your presesent prosperity and future happiness. I hope the dear Mr. Tucker enjoys his health. Before I depart from Boston I will write to you that unless serious professional engagements may call you to a distance, there may be no disappoinment in our projected interview.

I did not notice "your case of conscience" relative to the support given by you to the Calvinist Minister. I leave you to your own good prudence and sense and should you continue your generosity to him I can't see how it could be deemed a relinquishment of principles on your part when you neither accept of his ministry nor attend at his church. I wish to send the dear Mrs. Green and yourself a copy of the Doway (English) translation of our Bible with notes and I will thank you to tell any friend of yours coming to Boston

to call on me for the book. With best respects to Mrs. Green and to Mr. Tucker.

I am, my dear sir, your devoted friend,

WILLIAM TAYLOR.

LETTER XV. REV. W. TAYLOR DR. GREEN.

BOSTON, 26th April, 1825.

MY DEAR SIR.

This will be handed to you by my dear brother Clergyman, the Rev. Dennis Ryan of Whitfield in your state. As my visit to Saco can't take place before the latter part of May I have requested Mr. Ryan to call and see yourself and dear lady and Mr. Tucker. Any attention you pay to my associate, the Rev. Mr. Ryan. will be deemed as immediately directed to the person of, my dear sir,

Your sincere friend,

WILLIAM TAYLOR.

Politeness of Rev. Dennis Ryan.

LETTER XVI. DR. GREEN TO REV. W. TAYLOR.

SACO, 27th April 1825.

MY DEAR SIR.

It was with great pleasure I received your letter of the 20th, inst. and the assurance it conveyed that I might expect to be gratified by a visit from you soon. I hope you will write me as you proposed and give me a little notice of the time I may expect to see you, as I sometimes make excursions which keep me absent a day or two, and I should be extremely sorry to have this happen when you visit me.

I am pleased to learn that you consider your permanent residence in Boston as a "matter very probable" and if such should be your wish I hope you will be gratified.

I return you "Pastorini," with many thanks for the use

of it, and for the trouble you have given yourself about it, on my account; the perusal of it has afforded me much interest and instruction.

Mr. Tucker is in the enjoyment of his usual good health and he desired me to present you his respectful esteem.

I hope your health has not suffered during the prevalence of the late very uncomfortable epidemic from which very few have escaped. It has caused me to be exposed to a considerable degree of fatigue, but otherwise it has not affected me much.

I thank you for your intention of forwarding to me the Bible you mentioned and Capt. Hartley (who will hand this to you) will take it, if you please.

With many wishes, for your prosperity and happiness together with usual esteem, I remain, sir,

Your much obliged friend,

HENRY B. C. GREEN.

Politeness of Capt. Hartley.

LETTER XVII. REV. W. TAYLOR TO DR. GREEN.

BOSTON, 29th November, 1825.

I thank you much for your late affectionate letter and for the handsome token of esteem with which you thought proper to aceompany it. I will certainly retain it during life in my possession.

I expect the recently consecrated bishop here on next Sabbath, and as soon as I surrender to him my spiritual and temporal authority, I will embark for France and the Atlantic now lies in black prospective before me. I regret much that I can't see yourself and dear wife, and friends before my departure but I never will forget you in my sacrifices and prayers and I will recollect you with tender feeling of love and friendship. I will send you a few books by Rev. Mr. Ryan and on my arrival in France will be your coustant and regular correspondent. Perhaps you would yet send me one

of your children for the purpose of receiving his education in France, which may be advantageous and would not extinguish his partiality for the institutions of his own dear free and prosperous country.

Embrace your dear wife and children for me and cherish the hope that we may meet where painful separations are unknown.

Believe me, my dearest sir,

Your sincere friend,

WILLIAM TAYLOR.

TRUSTEE DEFIANCE OF CATHOLIC DISCIPLINE. The following advertisement in the Norfolk (Va) Herald, of Sept. 27, 1819, will show to what lengths the trustees went in the old times, and how completely they had lost all Catholic spirit. A priest was appointed to Norfolk by Archbishop Marechal, yet these men assumed to "discard him from the Church" and notified the Congregation that this duly appointed priest "should never be permitted to officiate there or in any burying ground belonging to it." They really prevented the priest from fulfilling his priestly duties at the grave of a young lady. These men drove many out of the Church, themselves leading the way. It is a wonder that they did not order all their unfortunate dupes to become Protestants.

ADVERTISEMENT—TO THE PUBLIC.

An unpleasant occurrence took place yesterday, at the gate of St. Patrick's Church in this Borough, in consequence of the persevering malignity of a Clergyman discarded from that Church. Although public notice was given to the congregation, so far back as three weeks or a month, that "he should never be permitted to officiate there, or in any burying ground belonging to it,"—yet supported by persons who have been misled by his false principles and intrigues, he had the audacity, in defiance not only of the public notification, but also of a written notice warning him on the morning of yesterday, that he would not be permitted to enter into said Church or any of the premises thereunto belonging, to attempt to go and officiate there over the corpse of a young lady of eminent virtue and respectable family. We cannot but regret that so disagreeable an affair has occurred, particularly when the remains of so amiable a young lady and the feelings of so respectable and respected a family were involved; and that duty to ourselves, and respect for our Church and congregation, forced us, by excluding an intruder to do an act, which, though particularly levelled against him—malice, perhaps, will not fail to construe, as intended to insult the dead and to hurt the feelings of the living.

THE TRUSTEES of St. Patrick's Church, Norfolk.

PAPERS RELATING TO THE FRENCH SETTLEMENT AT GALLIPOLIS.

Copied by Col. Bernard U. Campbell, from originals in possession of General Walbach.

Done at Paris, the 3d of Feb 1790. Enregistré Nicolau.

Mr. Peter Spurche will have the right on his arrival in America to put himself in possession of 50 english arpens, (called acres) adjoining the land of the company of the Scioto, situated between the Ohio and the Scioto rivers, in 1st or 2nd township of the 18th range, of which 50 acres the survey will be made.

Fifty acres for himself and his heirs forever to enjoy in full property, provided that the annual rent of one bushel of wheat to the acre, good and receivable American measure, be paid into the hands of the company's agent, after the second year, and also from year to year. The large building timber which Mr. Peter Spurche will find upon the fifty acres granted to him will belong to him in property, and he will have the right of transporting the produce of his lands upon the vessels of the company, upon paying only his part of the freight, in faith of which the present have been signed by two of the Directors of the Company and by Mr. Peter Spurche.

SPURCHE. WILLIAM PLAYFAIR. T. A. CHAIS DE SOISSONS.

At Paris, this 10th day of February, 1790.

Knowing the distinguished intelligence and the desire of obliging of Messrs. DeBarth and Thiebout, members of the society of 24, first setting out for America, counting moreover with confidence on their friendship, I beg these gentlemen to choose for me and take possession in my name

of five hundred acres, or arpens english, which I have bought upon the banks of the Ohio. I wish also to place my possession near that of Messrs. De Marnezia and the locality and the apparent fertility of the land, do not put any obstacle to it. I desire my land to be watered by some water course susceptible of the establishment of a mill; I dare not add as a motive for my request, my sincere remembrance of the care which they will take of my interest.

GAYAULT BON DE MAUBRANCHE.

At Paris, the 11th of February, 1790.

We, the undersigned, purchasers of 2,000 acres, which are not embraced in the society of Messrs. DeBarth and Thiebaut, and the title of property of which is mentioned, declare that we have given, and do give by the present letter of attorney, full power to Mr. DeBarth, in our name, to cause two squares of 1,000 acres each to be marked out joining each other, and in the place which will appear to him the most advantageous for fertility and position, and at the same time as near as possible to the Ohio river, and to the common lands of the aforesaid Society; to use all necessary diligence for us and to cause himself to be placed in possession in our name and to enable us to enjoy and use it in all property, and to obtain every confirmative act of property,&c.

DUPORTAIL. ROCHEFONTAINE.

I certify that the above are the signatures of General Duportail and Major Rochefontaine mentioned in my certificate on the other side. Paris, 11th, 1790.

[SEAL.] J. BARLOW.

I certify that General Duportail and Major Rochefontaine have each purchased 2,000 acres of land of the Scioto company, one half of which is to be taken in the society of the 24, of which Mr. DeBarth and Mr. Thiebaut are agents,

and the other half as near as may be to the said society's lands, agreeably to the rules given by me for laying out the lands of the said Scioto company and their certificate to be considered as valid as a deed of sale for 2,000 acres. Paris, 11th of February.

I approve the above title of 2,000 acres. J. Barlow.

Paris, 7th of February, 1790.

I certify that General Duportail, General de la Valette and Major Rochefontaine, have each of them bought one thousand acres of land, in company with the gentlemen for whom Messrs. DeBarth and Thiebaut are the attorneys. The above 3,000 acres are to be delivered as making part of the 24,000 acres for which the said DeBarth and Thiebaut are the agents and attorneys.

J. Barlow.

Paris, 11th February, 1790.

The above erasures of the name of Smith are made by me. The above thousand acres each for General Duportail and Major Rochefontaine are the same as mentioned in the certificate here adjoined, to be taken in the society of 24 persons.

J. Barlow.

Notice upon the purchases of different parts of lands, lying between the Ohio and the Scioto, bought at Paris by the agents of the company of the Scioto, of which the undersigned, members of the Society of 24, are charged to take possession as well for themselves and their associates, as for other persons of their friends not members of said Society; but who have made purchases and desire to place themselves in proximity with the establishment of the 24.

SOCIETY OF THE 24.

Names of the Purchasers of the Society.	Dates of the Contracts.	Quantity of Acres purchased.
1 Claude Francois Adrien, Marquis de Lezay Marnesia.	January 14th, 1790	1,000
2 Jean Paul Guerrin,	" 14th, "	1,000
3 La Com^se de Beauharnois par Mr. de Marnésia her father.	" 15th, "	1,000
4 De Bondy,	Idem "	1,000
5 Claude Abel, Marquis de Vichy.	Idem "	1,000
6 Claude Leopold Perrotin de Barmont.	January 18th, "	1,000
7 William Playfair,	Idem "	1,000
8 Jean Antoine Chais de Soissons,	Idem "	1,000
9 Jean Joseph DeBarth, father.	January 20th, "	1,000
10 François Meinrad Joseph DeBarth Bourogue.	" 21st, "	1,000
11 Charles Antoine, Louis Thiebault.	Idem "	1,000
12 Jean Joseph DeBarth for Mr. de Saulegue.	January 23rd, "	1,000
13 Jean Joseph DeBarth for Mr. de Blondeau.	Idem "	1,000
14 Francois Auguste de Gréville,	January 25th, "	1,000
15 Jacques Duval d'Epremenil,	Idem "	1,000
16 Jean Daniel Smith,	February 2nd, "	1,000
17 Dominique Benoit, Vicomte de Bellon.	" 8th, "	1,000
18 Etienne Jean Gayault, Bon de Maubranche.	Idem	1,000
19 Etienne François Schwend aujourdhui Mr. le Cte de Tresigny	February 10th, "	1,000
20 General Duportail,	Cert. of Mr. Barlow, Feb. 11, 1790,	1,000
21 General de la Valette,	Idem	1,000
22 Major de Rochefontaine,	Idem	1,000
23 Mr. Barlow,	General letter of Att'y of Feb. 8, 1790,	1,000
24 Mr. le Mrs. de Gaville,	Cert. of Mr. Barlow, Feb. 11, and resolve of the same month.	1,000

OTHER PURCHASES OUT OF BUT IN PROXIMITY WITH THE TOWNSHIP OF THE TWENTY-FOUR ASSOCIATES.

M. Mrs.

Names of the Purchasers.	Date of the Contracts.	Quantity Acres.
Marquis de Marnezia	January 11th, 1890	20,000
The same,	" " "	100
The Count de Gourcy,	" 16th, "	300
The same,	" 23rd, "	200
Mr. De Barth (father)	" 24th, "	1,000
The same,	" 25th, "	1,000
Mde La Ctsse de la Ville Bague,	" 29th, "	1,050
De Quinzon,	" 29th, "	2,100
Spuitter,	" 29th, "	1,050
De Préville,	February 2nd, "	400
D'Epresmenil,	" 11th, "	10,000
Bon de Maubranche,	" 11th, "	5,000
General Duportail,		1,000
Major de Rochefontaine,		1,000
		44,200
	Society of the 24,	24,000
	Total,	68.200
	More, Mr. DeBarth for his workmen,	1,300
		69,500

At New York, on the 20th May, 1790, DeBarth.

June, 1790. To Mr. DeBarth at Alexandria; from Col. William Duer of the city of New York, to my father, before his leaving Alexandria with the company of settlers for the lands in Ohio.

My Dear and Very Respectable Friend.

I have received your letter of the 29th of May. The conduct of the purchasers and of the B————————e has caused me much uneasiness, and the more because I know

well you are troubled with all that can interrupt the prosperity of our establishment. Yet, my dear friend, it is necessary to exercise firmness, all that is in reason will be done, all that is not ought not. By his sacrifices dictated by caprice or injustice I will do nothing but encourage the spirit of science which already rules too much. Our determination will be sent to-morrow and I doubt not that it will have your approbation. I write to Thiebeau on the subject of the embarrassment that Boulogne has caused to those engaged: he will show you my letter; by the post which departs to-morrow yov will have from me a long letter: adieu and believe me always your faithful friend,

WILLIAM DUER.

The Marquis Maurnesia. Messieurs Barth and Thiebaud.

Marietta Nov. 9th, 1790.

GENTLEMEN.

I have learned from Col. Thompson since my arrival here that you are anxious to be on your lands as soon as possible, with many other circumstances relative to the emigrants in general, I am sorry that any accident has prevented you so long from taking possession of your purchase, and I feel myself very unhappy that I did not arrive sooner but my detention was unavoidable, I am not yet ready to determine on every matter which I find connected with the business, but I beg you to rest assured that no time will be lost or any exertions wanting on my part either in forming the necessary arrangements or in the execution of the business. The first object of attention I conceive to be your determination with respect to the place where you will locate the 24,000 acres to which your associates are entitled and the spot where you wish the houses should be built for your accommodation, for till this is done it will be improper to send on the people etc. for the purpose of building the houses. That you may be able to make the best choice, I should advise that at least some of your associates with a number of your people, should go

down and reconnoitre the several tracts mentioned in your contract with Mr. Barlow, and to facilitate this part of the business, I will send two surveyors with some assistants and a party of about twenty Rangers, etc., for protection. With respect to the house lots and four acre lots at Chickamaga Creek, I shall provide for their immediate survey and allotment to individuals ; but it is my duty to inform you that the ground proper for house lots at that point will not admit of half the number proposed by Colonel Duer, that should the number be extended to one thousand the greater part will not be worth having, I therefore advise that you relinquish your claim to house lots and four acre lots at Chickamaga, on condition of receiving a donation of the like at the place where you shall fix for building your town. This I conceive will be much for your interest as well as convenience, both of which I am sure Colonel Duer intends to promote ; but his want of information with respect to the situation at Chickamaga, has led him into an error in this respect. I shall be happy at all times to be honored with your communications and ready to suggest every idea which I may judge promotive of your interest or that of any of the french emigrants. I have the honor to be with great respect and esteem, Gentlemen,

Your most obedient and very humble servant,

RUFUS PUTNAM.

Marquis Maurnesia, Mr. Barth, Mr. Thiebaud and other gentlemen of the 24 Associates.

MARIETTA, November 13th, 1790.

To the Gentlemen composing the 24 Associates.

Gentlemen:

I have ben honoured with your letter of the 10th, in answer to mine of the 9th instant, to which with the utmost defference I answer. The agents for the Scioto Company

did very early concert measures for the lodging and defence of the French Settlers on their arrival; at the same time they had the attention to prepair other buildings in a better stile for the accommodation of the gentlemen of the twenty-foure, who should first arrive in full expectation that they would occupie them with their workmen, untill others could be constructed or you yourselves should be enabled to build your own houses on the ground you should fix on for your new city. But at this period, gentlemen, it seems for perticuler reesons best known to yourselves, you do not choose to occupy the buildings errected and you demand that Carpinters and other workmen sufficient to erect buildings capable to lodge you and your people be instantly furnished to you. As this circumstance could not be foreseen it must not appear extreordinery to you that it is impossible for me satisfie your demand so soon as you could wish, but gentlemen by reasonable delay I trust every obstical may be removed, at present I have not the means to encounter this new and unexpected expense; nor will it be prudent to attemp another establishment untill the event of the expidition against the Indians is known and perhaps not till the detachment of troops expected for your protection shall arrive; in the the mean time, gentlemen, should you please to adopt the plan that I proposed in my letter of the 9th, instant, viz: appoint a committe of your company with power to reconnoitre and fix on the spot with surveyors etc, to accompany them, which business may be accomplished in twenty-days; you will be able to determine the form and qualety of the buildings for your first lodgment that will be requisit for your conveneance and accommodation, and I shall be much better able to judge of the workmen necessary for the execotion of the business by that time; also we shall doubtless know the event of the expidition against the Indians, (which could never have been foreseen neither by yourselves nor the Sioto company) and be better able to judge of many other matters that must meterially affect our future opperations. I have the honor

to be with great respect and esteem, gentlemen, your very obedient and very humble servant,

RUFUS PUTNAM.

To the Gentlemen composing the 24 Associates.

MARIETTA, November 26th, 1790.

Memorandum of a bargain between Mr. DeBarth and Rufus Putnam, viz: the latter agrees to sell to the former a lot of land lying on the Ohio River, at the first Creek below Fort Harmer, containing one hundred and eight acres, and is number 22 in the one hundred and sixty acre Division of the Ohio Company. The consideration to be four hundred dollars, to be paid the first day of January, 1792, with interest at 6 per cent. from the first day of January, 1791, for the security of which payment Mr. DeBarth will draw bills on Mr. William Duer, of New York. Mr. DeBarth is to enter and occupie the lands whenever he pleases, and the necessary writing to be executed within twenty days, or as soon after as shall be required by either party.

RUFUS PUTNAM.

CATHOLICITY IN CONNECTICUT. In December, 1854, John Kennedy, a Catholic at South Manchester, Connecticut, was evicted by his landlord, because he had permitted a priest, Rev. Mr. Brady, to say mass in the house. When the new church was dedicated, November 13th, 1876, a majority of the inhabitants were Catholics.

PHILIPPE THOMAS DE JONCAIRE.

A Foot Note.

By Edmond Mallet.

"Monacatoocha informed me, that an Indian from Venango brought news, a few days ago, that the French had called all the Mingoes, Delawares, &c., together at that place, and told them that they intended to have been down the river this fall, but the waters were growing cold, and the winter advancing, which obliged them to go into quarters, but that they might assuredly expect them in the spring, ... they and the English would join to cut them all off, and divide the land between them; that though they had lost their general, and some few of their soldiers, yet there were men enough to reinforce them, and make them masters of the Ohio.

"This speech, he said, was delivered to them by one Captain Joncaire, their interpreter in chief, living at Venango, and a man of note in the army" "Washington's Journal of a Tour over the Allegany Mountains, 1753."

Phillipe Thomas de Joncaire, captain of colonial troops of New France, was the eldest son of Louis Thomas de Joncaire, Sieur de Chabert, a native of Providence, France, and of Marie Madeleine Le Guay, a native of Canada, of Norman origin, who were married in Montreal in 1700. De Joncaire, the elder, who was king's interpreter, and lieutentant of colonial troops, was taken captive by the Senecas previous to 1700 and was saved from burning at the stake by an act of courage which so impressed the Indians that they adopted him as a member of their tribe. After his exchange the Indians still considered him as their adopted son, and at their solicitation he was sent by the Governor of Canada as "resident" or Indian agent, in the Seneca country. His influence among the western Iroquois was as great as was that of Sir William Johnson with those of the eastern cantons. When, in 1740, he died at Niagara, the Senecas went to Quebec to weep for him and to request the privilege of adopting his two sons Philippe and Daniel.

Philippe Thomas de Joncaire was born in Montreal in 1707, and married Madeleine Renaud in his native city, in 1731. Much of his early life was spent in western New York with his father, and he, too, wielded great influence among the Indians in behalf of the French. His brother Daniel de Jonçaire, Sieur de Chabert and de Clausonne, was born in Montreal in 1716, and in 1740, he marched against the Chicasaws, in Alabama, with Lemoyne de Longueueil's expedition organized in Canada, to co-operate with Bienville's troops from Louisiana, and D'Artaguiette's from the Illinois country. He married Marguerite Rocbert de la Morandière in his native city in 1751.

The de Joncaire brothers, both of whom were officers in in the colonial troops, were in the celebrated expedition conducted by Céleron de Blainville to renew the taking of possession of the Ohio valley in 1749. In the following year Philippe Thomas de Joncaire erected fort La Presentation on the Oswegatchie, (near the present city of Ogdensburgh.)

He was with Marin's army in the Ohio country in 1753 and he was sent by this commander to winter with the Indians in the interior with the view of winning them over to French interests. Washington found him at the Indian village at Venango in November of that year, and he referred to him as an active, energetic officer wielding great influence over Indians. He built fort Machault at that place in the following spring, and remained in the country with his brother, until the fall of fort Niagara in 1759. In the articles of capitulation of that fort he signed as Captain of the Marine, and his brother Chabert signed as Captain attached to the Guienne regiment of regulars.

De Joncaire emigrated to France after Canada was ceded to England, whilst Chabert remained in America and settled in Detroit, where he died in 1771. One of his grandsons, François Joncaire Chabert, was a member of the first legislature of the Territory of Indiana, organized in 1801.

INDIAN MYTHOLOGY,

Paper read before the Houghton County Historical Society and Mining Institute, by V. Rev. E. Jacker.

The most prominent and interesting figure in Otchipwe mythology is undoubtedly, Menabosho, the hero of Longfellow's poem, Hiawatha. From the fact that the history of a similar character, figuring in analogous primeval events, opens the legendary circle of a number of Indian nations, even in South America, almost conclusive evidence is derived, that our Menabosho is not a mere fiction of the red man's poetical imagination, but a real historical person, and one whose period of life reaches back beyond the time when the red race lost its national unity in consequence of its dispersion over this vast continent; nay, probably beyond the date when the ancestors of that race set out on their wanderings from the original seat of mankind in the eastern hemisphere. This latter supposition would greatly gain in probabilty, if we should discover, in the traditions of the eastern nations, anything closely resembling the Indian myth of Menabosho, Hiawatha, Tarenyawagon, or their antitypes in South America.

But let us bear the tale itself, or rather some of the principal traits of the myth, in one of its manifold versions. For it must be borne in mind, that in American mythology the same process of poetical transformation has taken place, by which the simple traditions of ancient Greece, have under the hand of Homer and later poets, become such a rich and ever varied compound of mythological tales. The gifted Indian, who delights in repeating to a raptured audience his Menabosho tales, embellishing them with curious additions of his own invention, is therefore very appropriately called "a dyer," or "one who colors things;" which seems to be the meaning

of the Otchipwe term, "edisoked" or "adisokewinini." And no wonder, if the character and feats of that assumed historical personage, Menabosho, appear through the medium of the intervening ages in the shape of a fanciful mirage, rather than of a correct representation of reality. Enough, however, is left of the original form, to allow a probable inference as to the real character of the person, of which that hero is a curiously distorted reflection.

Menabosho appears first as survivor of a general inundetion, and second, as the teacher of civilization. The tale of the deluge is as follows:

The cnemies of Menabosho, the Manitos, (beings endowed with superhuman power, personifications of the great natural agencies,) having in vain tried to destroy him by divers other means, finally engage the Great Lake itself in war against their common foe, and caused it rapidly to rise above its banks. Finding the destructive element encroaching on him, the hero calls upon his friend, the badger, to dig channels, through the neighboring mountain ridges in order to drain the inundated portion of the earth's surface. The faithful friend performed the task, and the vestiges of the stupendous wotk are still visible in the manifold ravines, deep dales and defiles, which intersect the mountainous regions of the earth. But it is to no avail. The water continues rising. Menabosho in vain takes refuge on the highest point of land. The steadilv rising flood forces him to climb a fir-tree. But soon the fugitive's head is all that appears above the immense sheet of water. "Stretch thyself, stretch thyself," he ehtreatingly addresses the tree that supports him, and the tree obeys: it grows rapidly; but the water follows as quick. "Stretch thyself, fir-tree, grow, grow," Menabosho begs again and again, and for some time meets with the same ready obedience on the part of the friendly tree. But, alas! its strength proves inferior to that of the powerful element in the inimical Manito's service. "Menabosho, I can no more," the fir-tree sighs at last, as it finds all further efforts, to grow higher, utterly fruitless. In his pressing danger the hero now surveys the surrounding sea

and discovers divers water-fowls and amphibious animals swimming about. They gather around him, for they are all his brethren; they love him, and will forsooth cheerfully assist him. The duck is the first, Menabosho calls upon. "Brother duck, brother duck!" he cries. What is thy demand, Menabosho?" "I wish, brother duck, thou wouldst dive to the ground, to bring up some earth for me." "Very well, Menabosho! I will, I will." The friendly fowl dives; but its strength fails, before it reaches the bottom, and it returns no more. No time is to be lost "Brother diver, brother diver!" cries Menabosho. "Brother diver, wilt thou be able to fetch some earth for me?" "I shall try, Menabosho!" The diver disappears in the fathomless depth—and is seen no more. "Brother otter, brother otter!" is now the cry. "What is thy wish, Menabosho?" "O, wouldst thou not quickly fetch some earth for me!" "I shall do my best," the other replies; dives, and meets with the duck's and the diver's fate. At last the muskrat comes in sight. "Brother dive, dive, I want some earth." Yes, Menabosho!" says the muskrat; dives, reaches the bottom at an immense depth, and returns with a very small portion of earth in its tiny paw, reaches the same to Menabosho and at the same moment dies from exhaustion. But Menabosho is saved. For the pinch of earth, rubbed over the palm of his hand and from thence blown out in all directions over the surface of the water, soon forms an immense piece of solid ground. This is the great island of America, the home of the Indian race.

So much of Menabosho, as the survivor of a general inundation. In regard to his achievements as teacher of the arts of peace, such as agriculture, fishing, medicine, picture-writing, and of a well regulated worship—such as the Indian uneerstands it—it will be enough for our present purpose to state, that almost everything that characterizes man as a social being, and as conqueror in the contest with nature, is ascribed to Menabosho; he is the source of all that is human in man. If to this the circumstance is added that our hero is believed to have, at his final departure from the Otchipwe land, retired to the glacial regions of the north, where he is

still living, and from whence he is expected to come again, enough points of comparison have been obtained to sustain the assertions that our Otchipwe Menabosho is identical, not only with the Iroquois Tarenyawagon, or the Hiawatha of the Dacotahs (which nobody doubts) but even with the Manko Capak of the Peruvians, the Amalivaka of the Tamanacs, with Bochica of Bogota and Votan of Yucatan, not to mention other similar heroes whose names are connected with the tradition of a great inundation and with the institution of civil government or regular religious worship, with the introduction of agriculture, or of whatever the respective nations deem their highest boon of happiness or superiority.

Thus, according to Peruvian traditions, Manko Capak started from an island in Lake Titicaca, upon which the sun, rising for the first time after the great flood, shed his first rays; he arrives in Cazco, clears the rivers and forests, instructs the people, and becomes with his wife and sister, Mama Oilke, the ancestor of the royal family.

Amalivaka, having crossed the sea, arrives in Guiana, where he becomes the father of the Tamanac tribe; under his rule the people enjoy a golden age of peace and plenty, until he finally returns again to the opposite shore. On the high-lands of Bogota, Bochica drains the Lake of Funzha, which by rising had inundated the earth, establishes civil institutions and returns to the north.

Votan, the national hero of the Chiapanese, in Yucatan, has come from the north, immediately after a great and general flood has subsided, and finally retraces his steps in the same direction. He is said to have been the first man and sent by the deity to distribute the Indians' lands.

Are such striking coincidences confined to the western continent! By no means; we find them sometimes, even with the minutes details, when we cross the Pacific and review the half historical, half mythological traditions of the Chinese, the Hindoos and the Egyptians.

At the threshold of Chinese historiography, we meet the patriarch and first emperor Yao, under whose reign the water rose "as high as heaven," but he, with the assistance of his

minister, Shin, drained the earth by creating the great rivers and canals of China.

In India, according to the epic poem Mahabharat, all men were destroyed by a flood under Manu, who became the ancestor of a new race. The annals of Cashmere, which are considered as the oldest document of India, commence the history of the present period of the world with the patriarch Cacyapa, who drained the everflowing waters of Lake Satisaras, and with the assistance of the gods, peopled the country anew.

The Egyptians call their first human ruler Menes. He too saved Egypt from a general inundation by digging the bed of the Nile.

In like manner, the history of other ancient nations commences with a flood, and however the tale may have been localized or poetized, some facts remain always discernible, which almost compel us to identify those traditions with the biblical relation of the deluge, contained in the first book of Moses, the oldest of all historians. Thus we have discovered our Otchipwe hero, Menabosho, (or Longfellow's "Hiawatha,") to be an old acquaintance of ours, a Noah in Indian disguise. If the Noah of the bible, if the Chinese Yao, the Egyptian Menes, and the Manu of India are identical persons, a fact, which scarcely allows a doubt, the Otchipwe Menabosho must be added to the list. Even the first half of Menabosho's name bears a close resemblance to those of Manu and Menes. The second half of the word might be derived from the verb "bos" which means "to embark;" and Menabosho would be, "Manu, who embarks." But this coincidence is probably quite fortuitous. The almost tender friendship, which exists between Menabosho and all kinds of animals, could also have been mentioned as a point of resemblance between him and Noah, to whose saving ark all creatures gathered. Even the calling to assistance of four aquatic fowls and animals, and their going in search of earth, could be placed in juxtaposition with Noah's letting loose four birds, once a raven and three times a dove, for the sake of exploring the state of the earth. Still, on these particulars

much less stress is to be laid than on the coincidence of the principal facts, that of Noah and Menabosho having been saved in the flood, and that of their having been the teachers of civilization after the great event.

Another circumstance might deserve more attention. Menabosho, and almost all of his American antitypes, are represented as having returned to the place from whence they originally came; they are considered as being still alive there, and expected to reappear at some unknown future period. The Asiatic traditions, on the contrary, are silent on this point. How will this discrepancy be accounted for? Perhaps simply thus:

Noah, the ancestor of the whole human family, is for the Indian at the same time the representant of the white race, or of that portion of mankind which remained in or near the original seats of the human race. Accordingly, almost all the above mentioned South American heroes (as also the ancestor of the Toltecs, Quetzalcoatl,) are represented as white and bearded men, altogether superior to the race that owes to them whatever it possesses of the elements of civilization. And in stating that those heroes are still living in their old homes, the simple truth is implied that the white race, from which the Indians themselves originally departed, still occupied the countries beyond the sea, and that the time will come when the separated brethen are to meet again. In the lapse of centuries this was forgotten, or rather no more properly understood by the Indians, many of whom became inclined to consider themselves aborigines, (created on the soil they inhabited.) They retained their old traditions, but knew no other way of explaining them, than by assuming that those white and bearded patriarchs first came to them from beyond the sea and again returned thither.

Menabosho, although superhuman in many of his feats, is generally represented as having human shape, acting like a man, and even sometimes showing the weakness and the follies of man. At all events he is the first man that appears in Otchipwe traditions. May we then conceive him as bearing the double character of Noah and Adam? He is the

grandchild of Misakamigokwe, or Earth personified; for "Misakamig" signifies everywhere on earth, and the ending "okwe" gives the term the female gender. His father is the wind, (westward or northward, according to our different rendings of the tale.) Hence, Adam made of earth and enlivened by the divine breath, and Menabosho, descendant of the Earth, and son of the Wind, how closely do they resemble?

But are the Indians the offspring of Menabosho or the creation of his hands? Our Otchipwe story-tellers are at a loss to answer this question. According to them Menabosho is at first the only man on the newly created or restored continent, and all at once he is surrounded by a crowd of untutored Indians, whom he teaches, calling them his cousins, or his uncles and aunts. Where do they come from? For a solution of this difficulty it might be answered, that their wild hunter-tribes, having so far departed from the type of a superior humanity, as represented by Menabosho, would no more believe themselves to be his descendants. They remembered him as a great benefactor, but lost sight of him as their own progenitor. Not so, indeed, the more cultivated nations of Mexico, Yucatan and Peru. They considered the above mentioned heroes, if not as the ancestors of the whole nation, at least as those of their royal and priestly clans.

If the ancient works can be proved to have been abandoned more than four hundred years ago, the cause of the miners' departure or disappearance cannot be sought for in the occupation of the country by the warlike Ojibwa tribe, and it is in vain to look for well founded traditions among the latter, relating to the former occupants or rather visitors of the copper region. But the hypothesis of their having been expelled from, or utterly destroyed in their homes in the Ohio and Mississippi valleys gains much in probability.

Before concluding I would request your attention to a few remarks on another subject. The account given by our Ojibwa neighbors of their first meeting with the white men, is worth hearing. My authority is the old man, mentioned before, the "Smoker of Pure Tobacco." He related as follows:

"Once upon a time a rumor was spread among the In-

dians on Lake Superior that men of strange appearance coming from beyond the "Great Salt Lake" had arrived in the great river of the East. Excited to the highest pitch of curiosity, they would see with their own eyes what seemed incredible to them. So a number of stout-hearted Indians started in three large canoes on the perilous journey, risking their lives in the investigation of truth. They slowly decended through lakes and rivers, accomplished a number of tedious portages, and often found themeselves in the utmost destitution by means of a scarcity of food. But at last they arrived in the neighborhood of the village built on a steep rock (Stadacone, Quebec.) The first signs they perceived of the presence of strangers, were trees sawed clear through near the root. This is the work of none but "Manitos" (beings endowed with superhuman power,) they said, and accordingly proceeded with the utmost caution. Finally they beheld trees sticking in the water and logs thrown over them (a wharf) and persons standing on the top. After holding a council they resolved to make their hearts strong and to proceed at any risk. When they approached the place they were ignorant of what would happen them. But the Frenchmen received them with the greatest cordiality, saluted and entertained them as brothers and would not allow them to turn the stems of their canoes, till after having passed a winter in the settlement and been fitted out with firearms, utensils, wearables and other stores. The party arrived on Lake Superior after an absence of three years and was received as men risen from the dead. From that time every year a large party of Indians descended to the settlements on the great river of Canada to exchange their furs against the goods of the white men, until the French themselves came into the Ojibwa country and established their trading posts."

This is the relation of the old man. How far it agrees with historical truth is hard to say; but I am inclined to credit at least the substance of the narrative. That the account of the strangers' arrival at the lower St. Lawrence should have been borne from tribe to tribe until it reached

the forests of the Lake Superior country, long in advance of the first adventurous traders is quite natural. And to a tribe so fond of rambling as the Ojibwas have always been, the character and direction of the way could not be unknown, leading as it was to a country inhabited by their own ancestors at not very remote a period. Nor is it unlikely that curiosity alone should have prompted those children of the woods to start on a journey replete with dangers, both real and imaginary. Even as late as the beginning of the present century members of the same tribe (some of them perhaps still living) left their peacable wigwams on the shores of Lake Superior, passed by the rapids of St. Marie and through the Straits of Mackinaw, and coasting along the western shore of Lake Michigan went as far as the present site of Milwaukee and Chicago, to see a great object of curiosity, a real, living Manito, whom rumor had said to exist in those regions. Like many other traits, erroneously ascribed to the Indian character by superficial observers, that of a stupid indifference toward strange and curious objects, may be found in some individuals and perhaps in some of the most savage tribes; as for our Ojibwa neighbors, I have seen their curiosity (when not restrained by considerations of politeness or by timidity in the presence of strangers) wrought to as high a pitch, as it would be in any white man.

But I fear I am too much encroaching on your patience, and conclude with the request that you will excuse my deficiencies with the want of leisure to digest the matter, together with the difficulty of experience in treating subjects of this kind in the English language.

THE DIOCESE OF BROOKLYN.

By Marc F. Vallette.

II.

If the Catholics of the Eastern District of Brooklyn had been increasing in numbers and building churches in which they might practice the religion of their choice, their brethren in the Western District were not behind them. They, too, needed more church room. St. Paul's had become too far away from St. James' and the good Catholics in the intervening space must needs have a church of their own. Rt. Rev. Bishop Hughes had foreseen this and he soon organized a new parish, which he placed under the charge of the Rev. Charles Constantine Pise, D.D. Near the corner of Sydney Place and Livingston Street, stood the Church of the Emanuel which the Episcopalians had built ten years before and which they were now anxious to sell. Dr. Pise bought it and on December 30th, 1849, after having been remodeled, it was dedicated to the service of God under the invocation of St. Charles Borromeo.

There is an incident connected with the early history of this church which will be of interest to Catholics. It was here that the Rt. Rev. Levi Silliman Ives, Episcopal Bishop of North Carolina, ordained the Rev. Donald McLeod. Some years later bishop and minister met again in this same church, but the church had since become a Catholic church, the Bishop had become a Catholic layman and the minister had become a Catholic priest.

Dr. Charles Constantine Pise was born at Annapolis, Md. on November 22nd, 1801. His father was a native of Italy and his mother a Philadelphian. After completing his studies and graduating at Georgetown, he began his novitiate as a Jesuit and was sent to the Roman College to pursue his theological studies. The death of his father compelled his re-

turn to his native country and his withdrawal from the Society of Jesus. He soon after became professor of Rhetoric at Mt. St. Mary's College, Emmittsburg, a position he held until 1825, when he was ordained by Most. Rev. Ambrose Maréchal, Archbishop of Baltimore. After serving for some time as assistant at the Cathedral in Baltimore, he was assigned to St. Matthew's Church, Washington. While here his brilliant talents and his courteous manners attracted the attention of Henry Clay, at whose instance he was unanimously elected Chaplain to the United States Senate. In 1832 Dr. Pise visited the Eternal City and while there passed a splendid public examination at the College of the Sapienza, earned his degree of Doctor of Divinity and received the ring and other insignia of his office at the hands of His Holiness Pope Gregory XVI. His writings merited for him the Cross and Spur and the title of Knight of the Holy Roman Empire. In 1838 he again visited Europe and he described his wanderings through Ireland in his *Horæ Vagabundæ.* Bishop Du Bois invited him to New York and soon made him rector of the Church of St. Joseph. He was afterwards transferred to old St. Peter's and from there to the Church of St. Charles Borromeo, Brooklyn, where he labored until his death, May, 1866.

Few men, if any, have done as much for Catholic literature in our country as Dr. Pise. In 1830, while in Baltimore, he was editor of the *Metropolitan* the first Catholic Magazine published in this country. In 1842 he was associated with the learned Very Rev. Felix Varela, D.D., in the publication of the *Catholic Expositor* of New York, a magazine of great merit. Besides his magazine work, Dr. Pise wrote a *History of the Church*; *Father Rowland*, a novel; *Aletheia*; *St. Ignatius and his Companions*; *Christianity and the Church*; *Indian Cottage*; *Letters to Ada*; *Pleasures of Religion*; *Zenosius, or The Pilgrim Convert*; *The Acts of the Apostles*, in verse. Among his masterly translations may be mentioned De Maistre's *Soirees in St. Petersburg*, and *Hymns from the Roman Breviary.* His poetical writings are numerous and full of genius.

In manners Dr. Pise was always courteous and refined, and in his many controversies he never forgot that he was a gentleman; hence he never made enemies of his opponents. He was passionately fond of music and painting, and his choir and the decorations of his church evidenced his fine taste.

In 1858 Dr. Pise established a parochial school with over two hundred pupils. This school opened prosperously, but difficulties arising it became necessary to suspend it for a time. There is now a flourishing school of over 500 pupils. The girls are under the care of the Sisters of Charity and the boys under the Franciscan Brothers.

We have not room, in an article of this kind, to dwell upon the many resplendent qualities which endeared Dr. Pise not only to his own people, but to Catholics in general, and even to those of other creeds. The educated and refined gentleman never fails to make his influence felt by those around him. His death was a severe blow to his parish and to the church at large, but his mantle fell upon worthy shoulders.

Dr. Pise was succeeded by the Rev. Francis J. Freel, D.D. one of the assistants at St. James' Cathedral. Dr. Freel was born in Ireland, in 1840, and made his ecclesiastical studies at the famous Urban College of the Propaganda, in Rome. Like his predecessor, he was a gentleman of culture and fine taste. He immediately applied himself with energy and good will to continue the work of Dr. Pise. In December, 1866, he purchased seven lots on Livingston Street, for which he paid $22,000. It was his intention to erect a larger and more imposing church edifice than the one his congregation then occupied. This determination was hastened by an untoward event. In the night of March 7th, 1868, the church took fire from a defective flue, and notwithstanding the most strenuous efforts of the firemen, the entire building with its valuable stock of church music, beautiful paintings and costly furniture, was soon reduced to ashes. Dr. Freel, at the risk of his life, rescued the Ciborium and its sacred contents, some other sacred vessels and some of the most valuable of the vestments. This fire was a sad blow to the people of

St. Charles'; but in less than three weeks after the disaster ground was broken for a splendid new church of Philadelphia pressed brick, with a frontage of seventy feet on Sydney Place, and a depth of one hundred and thirty feet on Livingston Street. The corner-stone was laid in August, 1868. For eighteen years Dr. Freel continued the work entrusted to him. His new church, with its beautiful interior decorations continued to attract the *elite* of our city, but the poor were not neglected. Dr. Freel looked after the education of the children of his parish, and as we have seen, he placed the parochial school on a firm and flourishing basis. He died in March, 1884, and was succeeded by the Rev. Thomas F. Ward, the present (1891) incumbent.

St. Benedict's (German) Church was founded in 1852, on Herkimer Street. In 1874 a beautiful new structure one hundred and thirty-seven feet, by sixty-five feet was erected on Fulton Avenue near Ralph Avenue, at a cost of some $60,000. The old building in which Rev. M. Ramsauer used to say Mass was transformed into a school house and placed under the care of the Sisters of Christian Charity, whose mother house is at Mallinckrodt, near Wilkesbarre, Pennsylvania.

St. Joseph's Church, on Pacific Street near Vanderbilt Avenue was founded in 1853 by the Rev. P. O'Neill. The church was afterwards enlarged by the Rev. Edward Corcoran, the present pastor, and the parish is now one of the most flourishing in the city. There is a fine church, a handsome pastoral residence, an Academy under the Sisters of St. Joseph, a parochial school with five-hundred boys taught by the Franciscan Brothers, and five-hundred girls taught by Sisters of St. Joseph. Father Corcoran is a man of promptness and everything in the parish moves with clock like regularity.

The year 1853 was an eventful year in the history of Catholicity in Brooklyn. Churches were springing up in various parts of the city, old St. James' became a Cathedral and Brooklyn had now its own Bishop, in the person of the Rt. Rev. John Loughlin, DD. (whom, may God long preserve

to us). He was preconised on July 19th, 1853, and his first official act, as Bishop-elect, may be said to have been the laying of the corner-stone of the Church of the Immaculate Conception, (corner of Maujer and Leonard Streets,) on August 1st, of the same year. This Church was commenced by the Rev. Peter McLaughlin but his pastorate, like that of his successor, the Rev. Anthony Farrelly lasted only one year. The next pastor was the Rev. Andrew Bohan, who ministered to the wants of his people for more than ten years. The Rev. John Crimmins, who was pastor of the church from 1879 to 1883 made some improvements and the Rev. M. F. Murray built a most needed pastoral residence. The present pastor is the Rev. James Taaffe, (brother of the Rev. Thomas Taaffe of St. Patrick's.) Father James was born at Dromard, County Longford, Ireland, and completed his preparatory studies at Clongoes Wood College, where he graduated in 1872. His ecclesiastical studies were made in France, partly at the College Ste. Marie, in Toulouse, and at the famous St. Sulpice, in Paris. He was ordained in 1878 and, on his arrival in this country in 1879 he was appointed assistant at St Patrick's. Here he labored with the zeal peculiar to his family, until his appointment as pastor of the Church of the Immaculate Conception, in 1887. Father Taaffe's first care was the erection of an Academy which was in due time opened and placed under the care of the Sisters of St. Joseph, who also have charge of the parochial school.

In the same year, 1853, St, Thomas' Episcopal Church, Bridge Street, near Willoughby Avenue, was purchased by a new German congregation and was solemnly dedicated to the service of God, under the invocation of St. Bonifacius, on January 29th, 1854. The dedication was performed by Rt. Rev. Bishop Loughlin. His sermon on this occasion was pronounced one "of great power and deep reflection." The early pastors of this church seem to have been the same as those who attended St. Benedict's.

The Church of the Vistitation on Verona Street, was founded in 1854 by the Rev. Timothy O'Farrell. It was a

plain brick building, and was replaced in 1880 by a very fine structure of blue stone, seventy-five by ninety feet. This splendid church was finished under the pastorate of the Rev. John M. Kiely. It was dedicated in March 1880, by the Rt. Rev. Bishop Loughlin. Solemn Pontifical Mass was then celebrated by the Rt. Rev. M. A. Corrigan, D.D., Bishop of Newark, and the sermon was preached by the Rt. Rev. J. F. Shanahan, D.D., late Bishop of Harrisburg.

The year 1857 was marked by the erection of two more churches, the Church of Our Lady of Mercy, in Debevoise Place, near DeKalb Avenue, and St. Anthony's, Greenpoint. Both these churches have been replaced by larger and more commodious edifices. Rev. John McCarthy was the first pastor of the Church of Our Lady of Mercy, and Rev. John Brady was the founder of old St. Anthony's, on India Street. This structure has since been transformed into a school-house, and a large gothic church, erected on Manhattan Avenue, has taken its place. During the pastorate of the Rev. P. F. O'Hare, the present incumbent, the Church has been greatly improved, a new pastoral residence has been erected adjoining the church, and one of the finest parochial school buildings in the city is now in course of construction.

The corner-stone of St. Peter's Church was laid September 4th, 1859, by the Right Rev. Bishop Loughlin. The task of building the church was entrusted to the Rev. Joseph Fransioli, then an assistant to Dr. Pise, at the Church of St. Charles Borromeo. Father Fransioli was born in the canton of Ticino, Switzerland, November 30th, 1817, and after making his studies in two famous seminaries in Italy, was ordained in 1840. He labored in Ticino and afterwards as Director of the Government Normal School at Milan, where he did much to advance the cause of education. After a career of almost unbroken labor his health failed, and he was permitted by his superiors to come to America. He offered his services to the Bishop of Brooklyn, who, as has already been stated, assigned him to the church of St. Charles Borromeo, in December, 1856. He immediately set to work to master the English language, and such was his success in

that direction, that three years later, (1859) he was entrusted with the formation of a new parish. The wisdom of that confidence on the part of his Bishop is manifested to-day in the beautiful church; the flourishing schools, with their 2,000 children; the kindergarten; the parish library; the splendid hospital; the public hall and the endless societies for old and young, for males and females, with which Father Fransioli's energy and foresight have adorned the parish. After a pastorate of nearly a third of a century, during which he gained golden opinions from all who knew him, Father Fransioli passed to his eternal reward in October, 1890, while the Diocese of Brooklyn was celebrating the golden jubilee of its honored Bishop.

Hardly had St. Peter's Church been erected in South Brooklyn when it became necessary to erect another in the vicinity of old St. James'. On the 20th of August, 1860, the Rev. Bartholomew Gleason broke ground for the erection of St. Anne's Church, at the south-west corner of Front and Gold Streets. In the Eastern District English speaking and German Catholics were also increasing. The year 1863 saw the erection of two new churches, that of St. Vincent de Paul, at North Sixth Street near Fifth, under the pastoral care of the Rev. Bernard McGorisk, and the German Church of the Annunciation, under the care of the Rev. John Hauptmann. St. Vincent's Church, (originally an old frame Presbyterian Church) was replaced by a much larger and handsome gothic edifice of Belleville graystone, with Ohio stone trimmings, in 1868, by the Rev. Daniel O'Mullane. It was dedicated on October 17th, 1869. Father Hauptmann enlarged the Church of the Annunciation in 1870. He also built a school and convent for the Sisters of St. Dominic.

In 1866 a church on Carroll Street, near Hicks, was purchased from the Episcopalians by Rev. O. J. Dorris, and placed under the invocation of St. Stephen. In 1873 the Rev. E. J. O'Reilly began the erection of a new church at the corner of Summit and Hicks Streets, on lots that had been purchased some years before, and in October, 1875, the new St. Stephen's Church was dedicated. The old church was

converted into a school and placed under the care of the Sisters of Charity.

Two years later, 1865, the German Church of St. Nicholas was erected at the corner of Powers and Olive Streets, by the Rev. C. Peine. It was enlarged in 1877 by the Rev. John P. Hoffmann, who has also erected handsome school buildings, which he has placed under the care of the Sisters of St. Dominic.

The Diocese of Brooklyn has had but two congregations of priests within its limits. The first to come were the Lazarists or Priests of the Congregation of the Mission. In the spring of 1868 the Rev. Edward M. Smith, C. M., was sent by his Superiors to Brooklyn, to open a new home for the special work of his order. He was fortunate enough to secure a whole block of ground bounded by Lewis, Willoughby and Stuyvesant Avenues and by Hart Street. It was purchased by the Right Rev. S. V. Ryan, D. D., C. M., the present Bishop of Buffalo, who was then Visitor (or Provincial) of the Congregation of the Mission in this country. There was a little cottage situated upon this ground and it was soon transformed into a Community house. A room was fitted up as a chapel, and here, on the 12th of July, 1868, the first Mass was celebrated before a congregation of not more than twelve or fifteen persons. On the same day the corner-stone of the temporary wooden church was laid by the Right Rev. Bishop Loughlin. It was a mustard seed which was then planted; but, under the protecting care of St. Vincent de Paul, it was destined to grow into a flourishing parish. In the following year, 1869, the Bishop laid the corner-stone of the new College of St. John the Baptist, and in September, 1870, it was opened under the Presidency of the Rev. John T. Landry, C. M. Father J. Quigley succeeded Father Smith in the pastorate of the church on Christmas, 1868; but Father Smith returned in 1870 and resumed the pastorate, and continued in that capacity until March, 1874, when he went to La Salle, Ill. On February 9th, 1875, Father Landry resigned the Presidency of the College and his unexpired term was filled out by the Rev. J. A. Maloney. In September fol-

lowing the Rev. P. M. O'Regan became President, and Father Maloney became Pastor of the church. In September, 1877, the Rev. A. J. Meyer became President of the College and continued in that capacity until February, 1882, when the Rev. Jeremiah A. Hartnett, C. M. became its President.

In the meantime the mustard seed had been growing and Father Hartnett's Presidency fell at a time when zeal, energy, patient endurance and hard work were demanded. The congregation had outgrown the old church; the College had increased in the number of its pupils because its standard had been raised to meet the wants of the times; the neighborhood which in 1868 consisted largely of open fields and scattered dwellings, was now built up and populated. A new church was needed, and on June 24th, 1888, the Rt. Rev. Bishop Loughlin laid the corner-stone of one of the largest and finest churches in the state. It is two hundred and eight feet long; nave, including side chapels, eighty-five feet; width of transept, one hundred and thirty-five feet: depth of chancel fifty feet; height of ceiling from floor, ninety-five feet. The material used in the construction of the church is blue granite; the style of architecture is Roman. The building is now ready for the roof and there is, as yet, *no debt upon it.*

In October, 1890, Right Rev. Bishop Loughlin celebrated the Golden Jubilee of his ordination to the priesthood. His devoted clergy wished to signalize the occasion by a testimonial that would be pleasing to his pastoral heart. No personal gift would have found favor in his eyes; this they knew too well. It was then decided that this testimonial should assume the form of a monument that would continue the good Bishop's work long after he had ceased "to fight the good fight." He had long cherished the idea of building a Diocesan Seminary, and the clergy decided to cheer his heart by the realization of this desire. The Bishop selected the ground adjoining St. John's College as the site for his future Seminary, and work was commenced at once. The Lazarist Fathers were to be the trainers of his future clergy, and upon the broad shoulders of Father Hartnett fell the task of erect-

ing this building. The corner-stone was laid on Sunday, September 29th, 1889, and the work was pushed forward with all speed possible. The style of the new building is Romanesque; it is built of brick, with terra cotta and stone trimmings and is three stories high, with mansard roof. The Lewis Avenue front is sixty feet in length and the depth of the building on Hart Street is one hundred and eighty-five feet. At the end of this wing is a beautiful chapel adorned with stained glass windows and handsome frescoes, representing St. Thomas Aquinas and St. Catherine. The altar is of white marble and of beautiful design. Over the chapel will be the Library. The class rooms, study halls, dormitories and refectory are large, well ventilated, furnished in hard wood, and heated by steam. It is expected that the new Seminary of St. John the Baptist will be opened for the reception of students in the fall of 1891.

In connection with the Sacerdotal Jubilee of the Rt. Rev. Bishop of Brooklyn, it may be interesting to know how many of our Bishops have celebrated Silver and Golden Jubilees. The annexed table has been prepared with a great deal of care and is as nearly accurate as such a table can be.

Archbishops and Bishops of the United States whose Episcopates have Reached or Exceeded Twenty-five Years.

Name.	Born.	Ordained.	Consecrated.	Died.	Years of Priesthood.
Carroll,	1735	1759	1790	1815	56
Neale,	1746	1773	1800	1817	44
Marechal,	1768	1792	1817	1828	26
Whitfield,	1770	1809	1828	1834	25
Eccleston,	1801	1825	1834	1851	26
Kenrick, F. P.	1796	1821	1830	1863	42
Spalding, M. J.	1810	1834	1848	1872	48
Bayley,	1814	1844	1853	1877	33
Gibbons, Card.	1834	1860	1868		31
Cheverus,	1768	1790	1810	1836	46
Fenwick, B. J.	1782	1808	1823	1846	38

Fitzpatrick,	1812	1840	1844	1866	26
Williams,	1822	1845	1866		46
Vande Velde,	1795	1827	1848	1855	28
O'Regan,			1854	1865	
Duggan,	1825	1847	1857		44
Foley, Thomas,	1822	1846	1870	1879	33
Feehan,	1829	1852	1866		39
Fenwick, Ed.	1768	1800	1822	1832	32
Purcell,	1800	1826	1833	1883	57
Elder,	1819	1846	1857		45
Henni,	1805	1829	1844	1881	52
Heiss,	1818	1840	1868	1890	49–6
Dubourg,	1766	1793	1815	1833	40
De Neckere,	1800	1822	1830	1833	11
Blanc,	1792	1816	1835	1860	44
Odin,	1801	1823	1842	1870	47
Perché,	1805	1829	1870	1883	54
Leray,	1825	1852	1877	1887	35
Janssens,	1843	1867	1881		22
Concanen,			1808	1810	
Connolly,	1750	1774*	1814	1825	51
Du Bois,	1764	1789	1826	1842	53
Hughes,	1797	1826	1838	1864	38
McCloskey, Card.	1810	1834	1844	1885	51
Corrigan,	1839	1863	1873		28
Blanchet, F. N.	1795	1819	1845	1883	64
Seghers,	1839	1863	1873	1886	23
Gross,	1837	1863	1873		28
Egan,	1757*	1781	1810	1814	33
Conwell,		1776	1820	1842	66
Neumann,	1811	1836	1852	1860	24
Wood,	1813	1844	1857	1883	39
Ryan, P. J.	1831	1852	1872		39
Rosati,	1789	1815	1824	1827	12
Kenrick, P. R.	1806	1832	1841		59
Cretin,	1800	1824*	1851	1857	33
Grace,	1814	1839	1859		52
Ireland,	1838	1864	1875		27

Diego y Moreno,	1799*	1824	1840	1846	22
Alemany,	1812	1837	1850	1888	51
Riordan, P. W.	1841	1865	1883		26
Lamy,	1813	1838	1850	1888	50
Salpointe,	1825	1859	1869		32
Conroy, J. J.	18—	1842	1865		49
McNeirny,	1828	1854	1872		37
Baltes,	1827	1853	1870	1886	33
Loughlin,		1840	1853		51
Timon,	1797	1825	1847	1867	42
Ryan, S. V.	1825	1849	1868		42
de Goesbriand,	1816	1840	1853		51
England,	1786	1808	1820	1842	34
Reynolds,	1798	1823	1844	1855	32
Lynch, P. N.	1817	1840	1858	1882	42
Northrop,	1842	1865	1882		26
Rappe,	1801	1829	1847	1877	48
Gilmour,	1824	1852	1872	1891	39
Rosecrans,	1827	1852	1862	1878	26
Watterson,	1844	1868	1880		23
Carrell,	1803	1829	1853	1868	39
Toebbe,	1829	1854	1870	1884	30
Maes,	1846	1868	1885		23
McMullen,	1833	1858	1881	1883	25
Cosgrove,	1834	1857	1884		34
Machebœuf,	1812	1836	1868	1889	53
Matz,			1887		
Resé,	1797	1821	1833	1871	50
Lefevre,	1804	1831	1841	1869	38
Borgess,	1826	1848	1870	1891	43
Foley, John,	1833	1849	1888	1891	42
Loras,	1792	1817	1837	1853	36
Smyth,	1810	1844	1857	1865	21
Hennessy,		1850	1866		41
Young,	1793	1817	1854	1866	49
Mullen,	1818	1844	1868		47
Luers,	1819	1846	1858	1871	25
Dwenger,	1837	1859	1872		32

Dubuis,			1862		
Gallagher,	1846	1868	1882		23
Richter,	1838	1865	1883		26
Melcher,		1830	1868	1873	43
Krautbauer,	1824	1850	1875	1885	35
Katzer,			1886		
Shanahan,	1834	1859	1868	1886	27
McGovern,		1861	1888		30
Tyler,	1806	1828	1844	1849	21
O'Reilly, Bernard,	1803	1831	1850	1856	25
McFarland,	1819	1845	1858	1874	19
Galberry,	1833	1856	1876	1878	22
McMahon,	1835	1860	1879		31
Brondel,	1842	1864	1879		27
Hogan,	1829	1852	1868		39
Flasch,	1837	1869	1881		22
Miége,	1815	1847	1853	1884	37
Fink,	1834	1857	1871		34
Byrne,	1802	1827	1844	1862	35
Fitzgerald,	1833	1857	1867		34
Flaget,	1763	1786	1810	1850	54
David,	1761	1785	1819	1841	56
Chabrat,			1834	1868	
Lavialle,	1820	1844	1865	1867	23
McCloskey, William,	1823	1852	1868		39
Baraga,	1797	1823	1853	1868	45
Mrak,			1869		
Vertin,	1844	1866	1879		25
Portier,	1795	1818	1826	1859	41
Quinlan,	1826	1850*	1859	1883	33
O'Sullivan,			1885		
Amat,	1811	1836	1854	1878	42
Mora,		1856	1873		25
Miles,	1791	1816	1838	1860	44
Whelan, James,	1823	1850	1859	1878	28
Rademacher,	1840	1863	1883		28
Chanche,	1795	1819	1841	1852	33
Martin,	1803	1825	1853	1875	50

Durier,			1885		
Blanchet,	1797	1821	1846	1887	66
Junger,	1838*	1862	1879		29
Wigger,	1841	1865	1881		26
Wadhams,	1817	1850	1872		41
O'Gorman,	1809	1823*	1859	1874	51
O'Connor, James,	1824	1848	1876	1891	43
Spalding, J. L.	1840	1864*	1877		27
O'Connor, M.	1810	1833	1843	1872	39
Domenec,	1806	1839	1860	1878	39
Tuigg,	1822	1850	1876	1889	39
Phelan,	1825	1854	1885		37
Bacon,	1814	1838	1855	1874	36
Healy,	1830	1854	1875		37
Hendricken,	1827	1853	1872	1886	33
Harkins,			1887		
McGill,	1809	1830	1852	1872	42
Keane,	1839	1866	1878		25
Van de Vyver,	1845	1870	1889		21
McQuaid,	1823	1848	1868		43
Manogue,		1861	1881		30
O'Connell,	1815	1842	1861		49
Pellicer,			1874	1880	
Neraz,	1828	1853	1881		38
Gartland,	1805	1832	1850	1854	22
Barry,	1799	1825	1857	1859	34
Verot,	1804	1828	1857	1876	48
Persico,	1823	1846	1854		45
Becker,	1832	1859	1868		32
O'Hara,	1818	1842	1868		49
O'Reilly, P. F.	1833	1857	1870		34
Moore,	1835	1860	1877		31
Ludden,			1887		
O'Farrell,	1832	1855	1887		36
Bruté,	1799	1808	1834	1839	31
Hailandiere,	1798	1825	1839	1882	57
Bazin,	1796	1820*	1847	1848	28
St. Palais,	1811	1836	1849	1877	41

Chatard,	1834	1862	1878		29
Whelan, R. V.	1809	1831	1841	1874	43
Kain, J. J.	1841	1866	1875		25
Hennessy, (Wichita)			1888		
Curtis,			1886		
Bourgade,	1845	1869	1885		22
Manucy,	1823	1850	1874	1885	35
Marty,	1834	1860	1880		31
Lootens,	1825	1851	1868		40
Glorieux,	1844	1867	1885		24
Haid,			1888		
Seidenbush,	1830	1853	1875		38
Zardetti,			1889		
Scanlan,			1887		

* Dates marked with a star are approximations.

MEETING OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

The United States Catholic Historical Society held a public meeting on the evening of 25th May, 1891, at La Salle Institute, New York.

The meeting was called to order by Judge Morgan J. O'Brien, the retiring president, in the presence of a large and representative audience, estimated to have numbered five hundred.

Having expressed the gratification felt by the Society at the presence of so many interested in its work, he spoke a few words as to the object of the Society and of its rise and progress; of the many difficulties met and the cheering hope that at last they could look forward with some certainty to the advancement of the project for which they were incorporated, and to the general co-operation of the public at large.

The Judge then announced that at last they had succeeded in persuading the man of all others most fitted to preside over the Society and be their trusted pilot, who had until now modestly held back, but who at length, yielding to their united wish, had consented to become their presiding officer; and that he felt pleasure and honor in introducing the new President, Dr. John Gilmary Shea, the Catholic historian.

Dr. Shea expressed his thanks for the kind reception accorded him and for the all too flattering words of the late and highly esteemed president of the society, Judge O'Brien.

He spoke in terms of praise of the progress of the society under Judge O'Brien, whom he succeeded in office, of his able and wise administration.

He then informed the assemblage that Cardinal Gibbons although prevented by suddenly imposed duties from attend-

ing, had sent an interesting paper embodying some personal reminiscences of his missionary labors in North Carolina, and that in his absence the paper would be read by Rev. James J. Dougherty, director of the Home of the Immaculate Virgin in this city. The Reverend gentleman was then introduced to his audience. At this point Archbishop Corrigan arrived and was warmly greeted by all present. When he was seated the Cardinal's paper was read.

When this was finished it was moved, seconded and unanimously carried (Dr. Shea putting motion) that vote of thanks be expressed to his Eminence for his highly valuable and entertaining paper, and to Rev. Mr. Dougherty for his masterly delivery of the same.

The Doctor then announced the paper to follow: "The Surratt Case," a True Statement of Facts, by Rev. Jacob A. Walter, of Washington, D. C., and introduced Dr. Sloane, who had kindly consented to read Rev. Mr. Walter's paper. The paper was then read.

Rev. James H. McGean moved that vote of thanks be offered Rev. Mr. Walter for his clear and explicit statement of the facts in the case. The motion having been seconded the Archbishop put the motion which was unanimously carried. Dr. Sloane also received vote of thanks.

At the *urgent* request of Father McGean Archbishop Corrigan made a few remarks.

He expressed his own belief in the innocence of Mrs. Surratt, spoke of the scope of the Society, of the great and good work that it was accomplishing, and of the debt under which all Catholics rested to Dr. Shea for his own personal, historical labors, and of the bright prospects of the Society in the near future, and wished them every success in their valuable labors.

Rev. J. H. McGean then read the report of the nominating committee, and the following officers were duly elected: Most Rev. Michael A. Corrigan, Honorary President; John Gilmary Shea, President; Charles Carroll Lee, M. D., Vice-President; Mare F. Vallette, L.L. D., Corresponding Secretary; Joseph T. Keily, Recording Secretary.

On motion of Dr. Vallette, seconded by F. D. Hoyt, the following resolution was adopted:

WHEREAS, the increase of a library for Catholic History must depend mainly on the collection of Catholic newspapers, periodicals, pamphlets, circulars, documents, material which cannot be bought, but must be collected,

The Librarian is hereby authorized to appoint a solicitor of such material in each diocese, and furnish him with proper credentials.

A vote of thanks to the Christian Brothers of the Christian Schools, for their kind courtesy in granting the use of their hall, by the Society, was then adopted and the Society adjourned.

NOTES.

LETTER OF JUDGE HORSMANDEN TO CHRISTOPHER COLDEN. From on board Admiral Winne, near the mouth of the Highlands, Aug. 7th, 1741.

Dear Sir.

After a long cessation of correspondence, I take the liberty of resuming the pen, partly with design of apologizing and also not without view of provoking you to renew the combat which may be engaged in with honor, without loss of blood.

A. Ever since the fire at the Fort, which was on the 18th of March, I've been engaged in perpetual hurry, insomuch that I've been forced to dedicate part of my resting time to the public service, in prosecuting an enquiry into the rise and occasion of our late disorders in the city of New York; but I think the labor bestowed has not been in vain, for though the mysteries of iniquity have been unfolding themselves by very small and slow degrees, it has at length been discovered that Popery was at the bottom, and the old proverb has herein also been verified that there is scarce a plot but a priest is at the bottom of it, or as the like pert priest Eury said upon his defence at his trial (though sarcastically) "according to the vogue of the world, where there is a plot, the first and last link are especially fastened to the priest's girdle;" but he must excuse us in his case, if the last link be fastened to his neck, for he is convicted as one of the principal conspirators, and is condemned to be hanged on next Saturday night.

He appears to have been a principal promoter and encourager of this most horrible and detestable piece of villainy, a scheme which must have been brooded in a conclave of devils, and hatched in the Cabinet of Hell, so bloody and destructive a conspiracy was this, that had not the merciful hand of Providence interposed and confounded their devices, in one and the same night the inhabitants would have been butchered in their houses by their own slaves and the city laid in ashes; and this was to be perpetrated under the obligation of an infamous oath, administered to the conspirators (most negroes and some soldiers and other whites, the more's the shame) by John Hughson, now in chains, and this way the priest, by whose craft they were perverted, and in expectation of a (fool's) paradise. baptized into the most holy Roman Catholic faith, and under color of absolution and pardon of sins, past, present and to come; and while they were going to sacrifice to the devils, were made to believe by destroying of heretics, they would do God good service. Tantum religio potuit suadere malorum!

And though we have been so successful in prying into thls scene of darkness and horror, as to bring to light near ninety negroes and I think about a dozen whites engaged to be actors in this black tragedy, of the former whereof thirty odd have been executed, and this priest makes the fóurth white. And though the town were well pleased with the first fruits of our labors and inflicting the deserved punishment on the offenders, yet when it comes home to their own houses, and is like to affect their own properties in negroes, and conscienceship in others, then they are alarmed and they cry out, the witnesses must needs be perjured, and so we come under a necessity of making a sort of stand for the present, and it is almost incredible to say that great pains has been taken by some among us to bring a discredit upon Mary Burton the original witness, whom Providence, one would think had designed for the happy instrument of all this discovery, and whose testimony has been confirmed by several negroes in flames, who obstinately denied their guilt till they came to the stake to be burnt. So soon have her services been forgotten! and a stop affected to be put to her doing any further!

B. As to the characters of other witnesses who have been acomplices tn this wickedness designed against us, what can be expected to be said for them? They are such as the wisdom of the law allows to be legal and good evidences and that from the necessity of the thing. For how can a discovery of such works of darkness be expected but from some of the confederates themselves? And if the witnesses are kept apart, and examined apart as most of them have been in most instances upon most, if not all the trials, their respective testimonies tally and agree, what better evidence can be desired, or expected.

C, And though Mary Burton has from the beginning been an unwilling witness through the terror of having her life threatened both by blacks and whites, and though she has declared from the beginning, that should

she tell all, she knew people would not believe her; and though she has been prevailed upon after being threatened to be imprisoned, upon her standing mute and obstinately refusing to name any names, though she confessed she knew more; yet, when she did name them, we could not but be shocked, the persons mentioned being beyond suspicion, and the consequence followed that great clamor has thence been raised against her, and now by some she must be esteemed a person of no credit. I do think her case is attended wifh singular hardships, and at the same time the things she says cannot but stagger one's belief in some measure; but I must observe this is not the first time her examinations have had that effect upon me, but several times from my first taking her in hand; yet 'till now everything that has come from her has in the event been confirmed; but here must be a suspension of credit for a while and time only can clear the matter up.

D. I must own I am glad I have got an opportunity of little relaxation from this intricate pursuit, though at the same time from the length of my letter you may take occasion to imagine I'm not quite tired of it; but if my design of this imperfect narrative, by way of amusement may be thought to answer that intention, it will at the same time in some measure apologize for former defects and also vindicate my sincerity.

And now it is almost time to release you; but a few more words and I have done.

Peter Winne desires me to inform you that as to the land at Anthony's Nose, he forgot to carry down the Indian deed with him, for want whereof he could not get the certificate which he was to send you; but he'll send the deed down by return of the vessel, in hopes that you will soon be at York, and that the Governor may see it and the business be forwarded.

And as to Sakendagat affair the Governor said, that could not be proceeded in titl he was informed of all the names in the petition, which he was nat able to do by memory,

I am dear Sir etc.

My humble service to Mrs. Colden and all the family.

I hear you are returning sone upon the business of the commission to Connecticut, so I'm afraid, I shall not have the pleasure of seeing you till after your return, being going to Albany upon a commission of good delivery. I hope to be down in less than three weeks.

A new Governor I presume is no news to you.

Catholic Church, Scranton, Pa., from an Old Directory. Among the earlier settlers of Scranton, those professing the Roman Catholic refigion must have been few. No record, however, has been handed down from which facts might be gathered. The only authentic account extant dates 1846, when Rev. P. Prendergast, residing at Carbondale, paid the first visit to these scattered few, and after organizing the little band and securing for their use a small room in a private dwelling on Division Street, continued visiting occasionally and attending to their spiritual wants. Thus matters went along for two years, at the expiration of which the congregation had grown in numbers sufficient to warrant, with the timely aid of the Lackawanna Iron and Coal Co., in the shape of a large plot of ground, free of charge, for church and grave yard use, the speedy erection of a small building 35 feet in length 25 feet in width, and which was immediately commenced and the following year finished by the Rev. J. Laughran, who at this time had assumed the temporal and spiritual charge. The Rev. J. Cullen took charge in 1852, and finding the congregation had outgrown the small building on Division Street, soon commenced a very substantial frame edifice 96 feet in length and 45 feet in width on Franklin Avenue, nnd which was completed the following year, 1854, by Rev. M. Whitty, who, by this time, had been appointed to the charge. The congregation now growing rapidly, the pastor found it necessary to provide more church room, and in 1856 succeeded in getting built a good frame church 75 feet in length and 45 feet in width, in the village of Dunmore (Rev. E. Fitzmaurice soon after taking charge) in order to accommodate that part of the Parish, who, to this time, had been worshipping at Scranton. The members still increasing, it was deemed desirable to provide still further, which was done by the speedy erection in 1858 of a frame church 70 feet long and 30 feet wide, near the village of Providence (now within the city limits) for the use and benefit of that part of the Parish, which, up to the time, had also worshipped at Scranton. By this judicious arrangement the congregation were enabled once more to appreciate the comforts from which an overcrowded church had estranged them. Time rolled on in this way until the year 1864, when Scranton, it would seem, called for a building worthy its fame and population. In the fall of that year the pastor, Father Whitty, commenced on Wyoming auenue, one of the largest and perhaps handsomest church edifices within the State of Pennsylvania. The church is built in the Grecian style of architecture (designs furnished by J. Amsden, architect) and is 158 feet in length and 68 feet in width inside.

INDEX.

Abnakis..... 25
Acadians.... 138
Acevedo, Father Antonio de..81, 2
Acoma..... 319
Adams, John.. 126
Address to the People of Great Britain 120
Aiawas, (Iowas)..... 30
Albany, N. Y., Permission to beg for church in..... 64
Albanel, Father Charles.....30, 32
Alig, Father Mathias..... 8
Allegany, N. Y.....325
Allende.....309
Allouez, Father Claude...26, 29, 31 32, 33
Amejes 319
Amikwe or Beaver Indians..... 27
Andre, Father Louis, an early Wisconsin Missionary..... .. 26
Anne, Queen.....256
Anticosti..... 32
Apaches..... 74
Anivander, Father Thaddeus.... 11
Arbre Croche, Mich..... . 3, 4, 5
Archbishops and Bishops whose episcopates have exceeded 25 years..... 421
Archer, Dr. John, 56..,G.W.... 41
Archileta, Juan de 87
Arnold, Gen. Benedict.....124
Arguello, F. de 74
Ashton, Rev. John..... 54
Attique..... 184
Ayeia, Father.....77, 79

Bacon, Right Rev. D. W.....295
Badin, Rev. S. T.....200
Bailloquet, Father.....,..... 31
Balleis, Rev. Nicholas.....171
Baltimore, Cecilius Lord.203,204,238
Baltimore, Charles Lord...212, 213
Baltimore, George Lord.....237
Baraga, Right Rev. Frederic.... 3
Barlow, Joel.....194, 393-6
Barriere, Rev. Mr.....200
Barroso, Father C. A..... 84
Bayard, Nicholas..... 234
Bayer, Father Benedict, 6, 8; Brother Joseph..... 11
Bayley, Most Rev. J. R.....288
Beaubois, Father.....165, 303
Bedini, Cardinal Cajetan.....289
Beltran, Father Bernardine.... 317
Father Manuel..... 82
Benedictines on North Carolina.350
Bennett, Richard..... 203
Bentalou, Captain.....109
Beranek, Father George..... 9
Berger, Father..... 7
Bernal, Father John..... 75
Bigot, Father Vincent.... 34
Birmingham, Very Rev. T.....340
Blainville, Celoron de.....402
Boarman, Father John..... 67
Boinantier, Abbe 199
Bolton, John 67
Bonnecamp, Father Louis I. ... 186
Boston 129
Bowman, Father Sylvester..... 57
Braddock, General..... 191
Bradley, Rev. Mr.....294
Brady, Rev. John.....417
Brancheau, Rev. L. J.....176
Briand, Bishop..... 88
Bricknell's North Carolina.....108

Brookes, Baker..... 66
Brooklyn, Diocese of..... 287, 412
Brosins, Rev. F. X..... 333
Bruté, Right Rev. J. G 200
Buffalo, N. Y..... 9
Bulger, Rev. Richard... 290
Burke, V. Rev. Edmund.....177
Burg, Rev. Joseph.....174

Cain, James..... 63
Callan, John F... 354
Campbell, Bernard U.....392
Carbon, Rev. P. M.....171
Carmelite Nuns..... 65
Carroll, Chas. of Carrollton. 121, 157
Carroll, Rt. Rev. John...67, 69, 135
143, 157, 166, 330
Cartuyvals, Father Louis..... 8
Cass, Louis.....264
Cassakias (Kaskaskias).....160
Catholic Bibliography... ...96, 151
Catholic Centenarians.....109
Catholic Church in Connecticut
The. The first Priest in the
Commonwealth. By Rev. T,
J. Shahan..... 16
Catholic Medal in Massachusetts
A... 277
Catholic Schools in Colonial
Maryland.....153
Catholic Schools in England,
and American Pupils.....159
Catholicity in Connecticut.....400
Cattaraugus Co., N. Y..... 325
Catiti, Alonso 78
Caughnawaga Indians.....123, 125
Cavanagh, Patrick.....153
Celoron, Pierre Joseph..... 186
Centennial Monument of St.
Mary's Church, Monroe, Mich.176
Chais de Soissons, T. A... 392
Charlevoix, Father. ..... .303
Charter of Libertics and Privi-
leges..... 230
Charlotte, N. C... .....343, 349
Chartier, Peter.... 185
Chicoutimi. 34, 35
Ciquard, Rev. Francis.....135
Chase, Samuel.....121, 157
Cheverus, Rt. Rev. John, 134; Let-
ters to Bishop Carroll.....331
Chicagou..... 161
Chinquepin, N. C..... 348
Christ Church, N. Y..... 3
Church of Our Lady of Mercy,
Brooklyn.....417
Church of the Assumption,
Brooklyn, N. Y.....294
Church of the Holy Cross, Bos-
ton..... .....129, 143
Church of the Immaculate Con-
ception, Brooklyn, N. Y.....416
Church of St. Mary, Star of the
Sea.....295
Church of St. Peter and St. Paul
Williamsburgh, N. Y.....296
Church of the Visitation, Brook-
lyn..... 416
Church of St. Vincent de Paul,
Brooklyn..... 418
Cia, New Mexico.....318
Cibola... 318
Cincinnati... 3
Cocle, Rev. Celestine..... 2
College of St. John the Baptist..419
Comanches.... 75
Concanen, Rt. Rev. R. Luke....220
Conchos..... 311
Condition of St. Peter's Church,
New York in 1800.....304
Conewago, Pa.....157
Connecticut.....16, 400
Connelly, Daniel.... 153
Connolly, Rt. Rev. John....289, 330
Contrecœur 191
Copley, Father Thomas.....250
Coquart, Father C. G.....35, 36
Corcoran, Very Rev. E.....415

Coronado, Francis Vasquez.....319
Correa, Da Sara, Abbe Joze..... 15
Correspondence between Dr. H. C. B. Green and Very Rev. W. Taylor.....369
Corvera, Father Francis.....84, 85
Cottrill, Matthew.....144, 219
Coudenhove, Father Louis..... 11
Councils, Synods and Statutes, Preliminary Catalogue of..96, 151
Coyle, Rev. Francis.....287
Croghan, George.....188
Cronenberg Father Peter..... 9
Cruzate, Domingo G. P. de..... 73
Cunames..... 318
Curran, Rev. Michael.....294
Currier, Rev. Charles W..... 1
Cutler, Dr. Manasseh.....195, 197
Czackert, Father Peter.....5, 11
Czvitkovicz, Father Alexander..8, 9

Dablon, Father Claude 29
D'Aillebout, Governor..... 21
Danaher, Rev. P.....292
Davenport Father Christepher.. 19
DeBarth... 393-6
DeBeaubois, Father.....203
DeCourcy, Henry..... 40
DeDycker, Father..... 14
Deer Creek. Md.....41, 47
DeGoesbriand, Rt. Rev. L.....288
DeKereben, Father.....303
De la Balme, Mottin.....116, 224
Delhalle, Father.....266
Dempsey, Rev Mr. J. P.....176
Destruction of an Early Library.273
Destruction of New Mexico Set tlements and Missions, and the Reconquest of the Country 73
Detroit.3, 5, 12, 159, 366; Genesis of the Early History of.....264
Devereux, Nicholas.....326
Dickenson, Mother Clare J. .66, 68
Dinwiddie, Robert..... 190
Diocesan Seminary, Brooklyn...420
Diocese of Brooklyn, The. By Marc F. Vallette.....287, 412
Dongan, Gov. Thomas.....225
Dongan's Charter of the City of New York. By John G. Shea.225
Doran, Rev. Mr.....325
Dorris, Rev. O. J..... ...418
Dougherty, Rev. James..... 292
Druillette, Father Gabriel..20, 24, 31
DuBarry.....360, 396-7
DuBois, Rt. Rev. John...6, 175, 291 301
Duer, Col. William.....195, 197
Duportail, General.....393-5
Duprat, Leon.....109
Duran, Father Andrew.... 77

Eames, Wilberforce.....278
Early History of the Redemptorists in the Unitad States, 1832—1850..... 1
Eccleston, Most Rev. Samuel..6, 70
Eden, Rev. Joseph..... 52
Edenton, N. C.....343
Egan, Rt. Rev. Michael.....352
Ekaentouton..... . 27
Elizabeth, N. J., Early Catholics in..... 71
Elk Co., Pa..... 10
El Paso.....76, 79
El Pope 75, 76, 83
England, Right Rev. John.....344
Escalante, Father Silvestre Velez de..... 73
Espejo, Don Antonio..308, 310, 363

Fagan, Rev. P. C.....299
Farjan, Father F.....74, 77
Farmer, Father Ferdinand..168, 172
Farnan, Rev. Mr.....294
Fenwick, Rt. Rev. B. J...68, 71, 220
Rt. Rev. E. D., 1, 3; Rev. Enoch 68; Father George.....220, 223

Fidler, Isaac.....301
Finotti, Rev. J. M.....370
Fisher, Col. Charles..344; Miss Frances.....344
Fitzpatrick, Rev. E. G.....299
Flaget, Rt. Rev. Benedict J. ...332
Florence, Hon. Thomas 355
Foley, Rt. Rev. J. S.....176
Forbes, General.....192
Ford, John T.....360
Forney, J. W.....358
Fort Duquesne.....191, 193
Fort Le Bœuf.....190
Fort Niagara.....193, 402
Fort Machault.....402
Fourgue, Francis.....18
Fowler, Rev. Mr.....51
Fransioli, Rev. J.....417
Franklin, Benjamin.....121, 157
Freel, Rev. F. J.....414

Gallipolis, A.....199, 392
Gallitzin, Rev. Demetrius A. "The Pastor of the Alleghanies." By Rev. Charles Constantine Pise, D. D.....154
Ganilh, Rev. A.....334
Gaston, Judge W.....341
Geisler, Rev. Luke 168, 172
Genesis of the Early History of Detroit, The. By Richard R. Elliott.....264
Germain, Father Joseph.....38, 39
German Missions in Eastern Pennsylvania. By Marc F. Vallette.....167
Geschichte der Kathols Kirches Chicago's.....111
Gibault, Rev. Pierre 109
Gibbons, His Eminence James Cardinal.....337
Gibbons, Maj. Gen.....20, 23
Gildea, Rev. J. B.....70
Gilet, Father Louis.....9, 117
Gillick, Rev. Philip.....292
Gimat, Lt. Col.....60, 61
Girard, Stephen.....170
Gironza, Domingo.....73, 83, 84
Gist, Christopher.....189
Gleason, Rev. B.....418
Glaunach, Father E.....9
Godefroy, Mr.....21
Gomez de la Cadena Father Francis.....79
Gonzalo de Mendoza's "Historia de las Cosas mas Notables ritos y costumbres del Gran Reyno de la China," and its place in Americana and New Mexicana.....305
Gordon, Rev. John.....229
Goshenhoppen.....168
Gosselin, Abbe.....336
Grassi, Rev. John.....220
Greely, Horace.....357
Green Bay.....3, 5, 26, 28, 30, 32
Green, Dr. H. C. B.....369
Grignon, Mr.....4
Gross, Rev. M. S....338, 340, 345, 352
Guerra, Father Antonio.....81
Guth, Rev. Michael.....170
Guymonnean, Father.....303

Haetscher, Father Francis..2, 3, 4, 5
Hafkenscheid, Father Bernard.13, 14
Haid, Rt. Rev. Leo.....351
Haldimand, General.....88
Hancock, Gen.....357-8
Hardie, Col.....353, 358
Harding, Father Robert.....168
Hartnett, Rev. J. A.....420
Hartranft, General.....357
Harvey, Father Thomas.....229
Hasset, Canon Thomas.....89
Hasslinger, Father Martin.....11
Hauptmann, Rev 418
Hawkes, B. Letters.....274
Heeny, Cornelius.....292

Helbron, Rev. John C.....169
Helmpraecht, Father..... 14
Herard, Abbe..... 70
Hespelein, Father John B..... 11
Hickory, N. C 349
Hickory Chapel, Md..... 51
Hillermann, Rev. E. O.....192
History of the Establishment of the Carmelites in Maryland.... 65
History of the old Catholic Chapel at Priest's Ford, in Harford Co., Md. By G.W. Archer. .. 41
History of the United States of America during the Administration of Thomas Jefferson. By Henry Adams... 335
Hollohan, J. F 354, 360
Holy Trinity Church, Philadel'a.169
Horsmanden, Judge, Letter of..429
Holt, Judge 356
Hotz, Father John B..... 11
Howard, Mrs. Eliza Quinn.....330
Howard of Effingham, Lord.....231
Hubates..... 323
Hubbard, Bela..... 269
Hubert, Bishop J. F..... 64
Hughes, Most Rev. John.7, 298, 300
Hurons..... 28

Illinois and Miami Vocabulary and Lord's Prayer.....278
Illinois, Osage and Otoptata Chiefs in Paris, 1725.....160
Indian Mythology. By V. Rev E. Jacker.....403
Irish Catholics transported to New England... 137
Iumanos..... 312
Ives, Levi Silliman.....344, 412

Jacker, Very Rev. E.....403
Jaeckel, Father..... . 14
James, Duke of York.....225
Jay, John.....116-127
Jefferson, Thomas. 194
Johnson, Andrew.....350
Joncaire, Philip Thomas de.190, 401
Jones, Father A. E 26
Joos, V. Rev. Mgr E. J..... 176
Jumanas.....82, 87

Kaskaskia.....302
Kauder, Father Christian..... 11
Kavanagh.....144
Kavanagh, James.....219
Keegan, V. Rev. William.....295
Kelley, Rev. E. D.....176
Kennebec.....20, 22
Kerchner, Col. F. W.....339
Kiely, Rev. John M.....417
King Preston.....355
Kittanning, Pa.....184
Kohler, Brother James.....2, 3
Kohlmann, Rev. A.....220
Kouane, Rev. John..... 95
Krutil, F. Francis..... 9

La Galissonière, Marquis.....186
La Margue, Pierre Paul de.....367
LaMothe Cadillac.....264
Lancaster, Pa.....172-3
Lariscy, Father Philip.....290
La Salle, Robert de.....184
Latin Hymn Writers and their Hymns. By S. W. Duffield...224
La Valinière, Rev. Mr. Order expelling him from Canada.88,115
Lee, Charles Carroll.....107
Lefevere, Rt. Rev. P. P..... 11
Le Gardeur de Repentigny. 368
Leisler, Jacob.....233
L'Espinasse, Rev. P. F. de..... 95
L'Estrange, F. Augustine.....222
Letters relating to the Destruction of the Ursuline Convent, Charlestown, Mass.....274
Liberty and Property; or the Beauty of Maryland displayed.235

Lincoln, Abraham.....354
Lochrain, Rev. Mr.....176
Longuenil, Mr.....185
Lopez, Father Francis.....317
Lopez de Haro.....362
Lopez, Father Nicholas..... 81
Lotbinierè, Rev.....113
Loughlin, Rev. John.....325
Loughlin, Right Rev. John.....287
Loewekamp, Father..... 14
Lusson, Rev. Wm..... ..57, 95
Lynch, Right Rev. P. N. 338

McCauley, Rev. A.....290
McDonnell, Hon. T. J.....177
McDonough, Rev. J. 292
McEvoy, Rev. T.....325
McGorisk, Rev. Bernard... ...418
McKenna, Rev. P.....290
McLaughlin, Rev. Peter....297, 416
McManus, Rev. B. J 339
McNamara, Captain 342
Mackinaw Island..... 4
Magliano, Father Pamphilio de.327
Maguire, Rev. Hugh.....298
Maguire, Rev. Robert.....293
Maine, petition of Roman Catholics.....216
Malone, Rev. Sylvester.....294
Mallet, Edmond.....367, 401
Maloumines (Menominees)..... 29
Manly, Judge M. E.....108, 341
Manners, Father Mathias.....169
Marechal, Most Rev. A. .68, 70, 223
Margry, Pierre.....271, 264
Marnezia, Marquis de.....393, 395
Marquez, Father Diego.....364
Martinez, Father Alonso.....364
Marquette, Father James..26, 29, 31
Maryland.....235
Maryland Catholics in Penal Days (1759) Address of ye Roman Catholics to ye Governor against ye £40,000 act as double taxing them, with copies of former addressses to his Majesty and ye Proprietor.....201
Maryland Law concerning Religion, 244; Letters.....365
Matignon, Rev. Francis A, first pastor of the Church of the Holy Cross, Boston. By Rev Arthur J. Connolly.....129
Matthews, Mothers Aloysia and Eleanora, 66, 67, 70; Bernardina, 66; Rev. Ignatius, 53,56; Samuel.....203
Maubranche, Baron de.....393, 395
May, V. Rev. Michael.....300
Medrano, Juan de..... 74
Mendoza, Right Rev. Gonzalo. .305
Michilimakinac 26-7
Mingues, Father John..... 86
Mississagué river..... 27
Missouri Indians 164
Missionary Journey of Friar Augustine Rodriguez, O. S. F. to New Mexico, and the expedition of Don Antonio Espejo to discover his fate.....308
Mobberly, Brother..... 72
Molyneux, Rev. Robert.....67, 128
Monk, Dr. John C.....345
Monroe, James.....194
Monroe, Mich.....11, 12, 176
Monterey, Count de.....363
Moony, William.....219
Moquis.....74, 86
Morfi, Father Augustine..... 73
Morris, Gouverneur.....117
Mrs. Seton, account of death of.175
Mueller, Father Joseph..... 8
Muniz, Father Miguel..... 84
Mussey, Colonel.....355

Nagel, Father James..... ... 11
Naranjo, Pedro..... 80

Narragansetts..... 22
Neale, Right Rev. Leonard. 67, 167
Neale, Rev. Benedict, 47, 49, 55; Father Charles, 65, 67; Father Francis..... 55
Négabamat, Noel..... 20
Neumann, Brother Wenceslaus.. 8
Neumann, Rt. Rev. John N. 6, 11, 15
New Mexico, Destruction of..73 362
New Netherland... 228
New Orleans..... ..11, 13, 40
Newton, N. C..... 347
New York, Early Catholicity in 301, 330; City Charter.. 225
New York Literary Institution..220
Norfolk, Trustees at..... 391
North Carolina. Alleged Catholic Settlement in, 108; Cardinal Gibbons, Reminiscences of...337
Northrop, Right Rev. H. P. 338, 351
Norwalk, O 9
Nouvel, Father Henry 28, 37
Narser, Jacob..... 109

O'Brien, Rev. F. X 70
O'Brien, Hon. Morgan J... 107
O'Connell, Rev. J. J..340, 349; Rev. L. P 339, 340
O'Donnell, Rev. James....292; Rev. Nicholas 292
Ogdensburg, N. Y 402
O'Gorman, Rev. M..... 290
Ohio Land Company.... 189
Old California Days.. 112
Olivier, Rev. John B..... .. 95
O'Mullane, Rev. D..... ...418
Oñate, Juan de.....74, 362
O'Neill, Rev. Edward, 287; Rev P..... 415
Ontiveros, John de.....310
O'Reilly, Rev. Bernard, 5; Rev. E. J... 418
Otermin, Antonio de. 73, 78-9
Pananas (Pawnees)..... 86
Papers relating to the French settlement at Gallipolis 392
Passaguates..... 311
Passerat, Father Joseph..... 8
Pastoral Letter of V. Rev. Patrick Walsh..... 89
Peaseley, Ann, Letter of..366; William..... 365
Pecos.....75-6
Peine, Rev. C..... 419
Pellentz, Father James..... ...168
Peñalver y Cardenas, Rt. Rev. L. 90
Pennsylvania.....167
Petition sent by the Committee of the Roman Catholics of Newcastle to the Convention chosen to form a Constitution for the new state of Maine....216
Petsch, Father Nicholas..... 11
Philadelphia..... 10
Perron, Rev. Nicholas 171
Pierson, Father Philip.....31-2
Pila, Father Peter de.....363
Pile, Rev. Henry..... 67
Pioneer French of the Valley of the Ohio, The. By Rev. A. A. Lambing.....181
Piros..... 75
Pise, Rev. Chas. Constantine. 154, 412
Pittsburgh, Pa... ....6, 7
Pius IX..... 14
Playfair, William.....392
Plundering of St. Inigoes, Md... 72
Poala, New Mexico.....317
Poilvache, Father Francis..9, 11, 12
Portchartrain, Count.....267
Pope Day in Connecticut..... 19
Port Tobacco, Md.... 66
Posada, Pedro Romera.. ....73, 93
Post, Christian F..... ... 192
Pottsville, Pa.....174
Povey, John... 260
Power, V. Rev. John.....291

Pre-columbian Discovery of America, by Rev. B. F. DeCosta....110
Premir, Adam.....169
Presque, H.....190
Prost, Father Joseph... ....5, 7, 8
Purcell, William... 290
Putnam, Rufus.....397, 400

Quebec Act..... 118-19
Queen Anne's Act.. 201
Quéres..... 75, 76, 318, 323
Quires.....323
Quivira, El Gran..... 85-6

Raffeiner, V. Rev. John.....9, 294
Rale, Father Sebastian 34
Ramsauer, Rev. M.....415
Rantzan, Father Max..... 72
Reading, St. Peter's Church, 173; St. Paul's.. 174
Redemptorists in the United States..... 1
Reid, Father Thomas A..... .274
Reilly, Rev. J. J... 349
Reminiscences of North Carolina. By His Eminence Cardinal Gibbons.....337
Rézé, Right Rev. Frederic.....1, 2
Richard, Rev. Gabriel..... 3
Ripoli, Father Camillo..... 2
Rochefontaine.....393
Rochester, N. Y.....5, 7
Rodriguez, Brother Augustine.305-8
Ruland, Father..... 14
Rumpler, Father Gabriel.....8, 9
Ryan, Rev. Dennis.. 389

Salisbury, N. C.. 344
San Gabriel del Yunque..... 74
San Miguel, Chapel of, at Santa Fe..... 76
Santa Fe 76, 85
Sault Ste Marie.....5, 26
Schaeffler, Father.... 11
Schauer, Father..... 14
Schmid, Father Anthony..... 11
Schmittdiel, Rev. B..... 176
Schneider, Father Theodore....167
Schneller, Rev. Joseph A.....293
Schrader, Rev. C. J.....174
Scioto.....185
Scioto Land Company..... ..194-5
Scituate, Mass.....277
Scranton, Pa.. 432
Sedella, Father Anthony..... 89
Seelos, Father F. X..... 9
Seymour, Governor.....255
Shahan, Rev. Thomas J..... 16
Shanahan, Rev. John.... 291
Sharpe, Gov. Horatio.. ....201, 202
Shaw, John..... 326
Shea, John G ....113, 225, 268; Thomas..... 50
Silvy, Father Anthony.....31-2
Sioux Country.... 367
Sistera, Don Gabriel... 18
Sisters of Mercy in North Carolina... ... .349
Smith, Rev. Roger..... 52
Smulders, Father Giles.. ....11, 12
Soffers, Rev. Mr.....177
Spalding, Most Rev. J. M ..337, 339
Stanton, Hon. E. 354, 355, 357
St. Anne's Church, Detroit, Statistics of, 159; Brooklyn, N. Y. 418
St. Augustine, Library at, destroyed.....273
St. Bartholomew, Valley of.309, 311
St. Benedict's Church, Brooklyn, 415
St. Bonaventure's College.. 328
St. Bonifacius' Church, Brooklyn, 416
St. Elizabeth's Academy... 329
St. Charles Borromeo's Church, Brooklyn.... ..... .414
St. Inigoes, St. Mary's Co., Md.. 72
St. James' Church, Brooklyn. ..289
St. John's Church, Baltimore. .. 6

St. Joseph's Mission, Deer Creek Md. 51; St. Joseph's Church, Brooklyn, N. Y. 415
St. Mary's Church, Lancaster, 192; Brooklyn, N. Y. 293
St. Mary's College, Belmont, N. C, 351
St. Nicholas' Church, N. Y, 9; Brooklyn, N. Y. 419
St. Patrick's Church. Brooklyn, N. Y. 298
St. Patrick's Church, Fort Hamilton, N. Y. 297
St. Philomena's Church, Pittsburgh..... 6
St. Paul's Church, Brooklyn, N.Y. 292
St. Peter's Church, N.Y. 166, 304; Brooklyn, N.Y. 417; Philadelphia..... 10
St. Stephen's Church, Brooklyn, 418
Story of Tonty, The. By M. H. Catherwood.....111
Surratt Case, The, 353; Mrs, Mary E. 353; John H. 359
Taaffe, Rev. Thomas, 299; Rev. James.....416
Talbot, Christopher, Bookseller. 128
Tamchina, Rev. 173
Taylor, V. Rev. William.....369
Tejnas.....75-6
Tejuayo..... 85
Tello, Manly 299
Tesuque 76
Thiebaud, Mr. 393-4
Tiguas 309, 317
Timon, Right Rev. John..... 325
Tlascaltecas..... 76
Tobosos..... 312
Trappists..... 331
Trent, Captain William..... 190
Treviño, John F. 74-5
Trustees.....391
Tschenhens, Father Francis X 2,3,4,9
Tucker, Jonathan 385-8
Tupatu, Louis.....78, 83
Ugarte, Hernando 74
Ursuline Convent, Charlestown..274
U. S. Catholic Historical Society Meetings of.....107, 427
Vaillant, Father Francis....266, 273
Vallette, Marc F. 412
Vanderback, Rev. John.....170
Vargas, Diego de.....73, 84
Velasco, Father Ferdinand de, 75; Don Luis de.....363
Venango.....401
Villanueva, Ferdinand 74
Villazur..... 86
Von Held, Father Frederic....10,13
Walbach, General.....392
Walley, Mr. 384
Walsh, Rev. John 291, 294
Walsh, V. Rev. Patrick, Administrator of New Orleans..... 89
Walton, Father James 53
Wappeler, Father William..167, 172
Word Ensign..... 191
Washington, George..... 190
Was there a Jesuit College at Kaskaskia in the days of the French?.....302
Waters, Rev. Richard.....292
Weiser, Conrad.....188
White, Rev. James B.....349
Whitlock, Lord Commissioner..203
Why is Canada not a part of the United States?.....113
Widdrington, Lord Commiss'er. 263
Wilmington, N. C.....340, 349
Wimmer, Right Rev. Boniface...350
Winipegoucks, (Winnebagoes).. 30
Winthrop, Governor..... 22
Witopil, Brother Wenceslaus...2, 3
Wolf, V. Rev. Innocent... 350
Wurtzfeld, Rev.....173
Xaupi, Rev. H. 70
Yumas..... 81
Yutas..... 75
Zaboleta, Father Juan de.. 81-2
Zaldivar, Vicente de.....362
Zaguato..... 321
Zuñi or Cibola.....32, 319

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